

Printed by
REPLY
TO THE
BISHOP OF BANGOR
ANSWER
TO THE
REPRESENTATION
OF THE
COMMITTEE
OF
CONVOCAATION.

Humbly address'd to his Lordship.

By **WILLIAM LADY, M.A.** *K*

LONDON,

Printed for WILLIAM and JOHN INNES at the
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Church-yard. 1719

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MY



MY LORD,



Beg leave to trouble your Lordship and the World once more with my Remarks upon the Doctrines you have lately delivered. Your *Sermon* and *Preservative* I have already consider'd in the most impartial manner I could; and shall now examine your Answer to the *Representation* of the Learned *Committee*, both as it is an Answer to that, and as it contains Opinions contrary to the fundamental Articles of Christianity.

I have less need of excusing to your Lordship this third Address, since you can so easily acquit your self from the Trouble of making any Reply to whatever comes from me. It seems I have too small a Reputation to deserve your Notice; but if the *Dean* of *Chichester* would but declare for the Doctrines

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delivered in my Letters, and put but a little of his Reputation upon the issue, then, you say, you would submit to the Employment of an Answer †.

My Lord, I readily confess that I have neither *Reputation* nor *Learning*; nor any *Title* to recommend me to your Lordship's Notice; but I must own that I thought the *very want of these* would, in your Opinion, qualify me to make better Enquiries into Religious Truths, and raise your Esteem of me as a Correspondent in these Matters. For you expressly declare, that *if Learning or Literature is to be interested in this Debate, then the most learned Man has certainly a Title to be the Universal Judge* *. So that no Man ought to shew any Regard to *Learning*, as a *Qualification* in religious Disputes, unless he will own that the most learned Man has a Title to be a Pope, or as you express it, the *Universal Judge*. Yet your Lordship in spite of this Protestant Doctrine so lately delivered, has despised and overlook'd all my Opinions in Religion merely for my want of *Character* and *Learning*, and has promis'd to undertake the *needless* Task of examining those Opinions with another Gentleman merely upon account of his *Character* and *Reputation*. So that tho' it is perfect Popery, and making the most learned Man the uni-

† *Answ. to Condit. of our Sermons, Vol. 1, p. 112.*

* *Answ. to Repr. p. 99.*



versal Judge, to allow any thing to Learning; yet your Lordship is so *true a Protestant*, and pays so great a Regard to Learning, that you will not so much as examine a Doctrine with a Person of no Character for Learning.

Again you say; *Nothing has been seen to administer so many Doubts and Differences (in Religion) as Learning* *, and that *none are seen to be less secure from Error than learned Men.*

Now it is not strange, my Lord, that after this noble Declaration against *Learning*, as the greatest Cause of Doubts and Differences, this extraordinary Preference given to *Ignorance*, as a more likely Guide to Truth, you should despise any one as below your Notice in religious Disputes, because he wants *that Learning* which so blinds the Understanding? Can you ascribe thus much Honour to Learning, which in your Opinion does so much Dishonour to Religion? Will you *interest* those Qualities in this Debate, which if they are allow'd to have any *Interest* in it, will make the Man of the greatest Abilities the *Universal Judge*.

Again, As a farther Reason why you have taken no notice of me, you say, as *considerable a Writer as Mr. Law is*; I hope the Committee, as a Body, are much more *considerable in the Dean's Eyes*; I am sure,

* *Ibid.* p. 98.

they are in mine: And the Dean himself I have thought a much more considerable Writer than Mr. Law, and so have spent all my time upon Him and the Committee.

Now, my Lord, tho' I readily acknowledge this to be exceeding true, and have so far at least a just Opinion of my self, as to be afraid to be compared to much less Persons than the Dean, or any of the learned Committee, yet, my Lord, this Reason, which, if urg'd by any one else, might pass for a good one, cannot be urg'd by you, without contradicting a principal Doctrine maintain'd in your *Answer to the Representation*. For there you bid us *look into the Popish Countries; and see whether one illiterate honest Man be not as capable of judging for himself in Religion, as all their learned Men united; even supposing them met together in a General Council, with all possible Marks of Solemnity and Grandeur**.

Here we see a Person merely for his want of *Literature* made as good a Judge in Religion, as a *General Council* of the most learned Men, acting with the utmost Solemnity. We see a Council in its utmost Perfection contemptuously compar'd to, and even made less considerable than a private illiterate Person. And this we may fairly suppose was intended to shew your Contempt of

* *Ans. to Repr. p. 98.*

the *English Convocation*. But a few Weeks after, when you had another Design in your Head, you tell us to this purpose, that you disregarded the Writings of a single Person of no Figure in the learned World, to pay your Respect to the Committee as a *Body, which, as such, is much more considerable in your Eyes*. So that here an *illiterate* Person is made a great Judge in Religion in regard to a Body of learned Men, because he is *illiterate*; and here that same Person is made of no Consideration in Points of Religion in regard to a *Body* of learned Men, merely because he is *private and illiterate*.

It will be of no Advantage to your Lordship, to say that you have only reply'd to the *Dean*, in relation to me; in the *same* Words that he us'd to you, in relation to *Mr. Sykes*.

For, my Lord, that Reply might be proper enough from the Dean, if he judg'd right of *Mr. Sykes's* Performance; it being very reasonable to overlook an Adversary that has neither Truth, Abilities, or Reputation to support his Cause.

But tho' this might be right in the Dean, who pays a true Regard to the Authority and Learning of great Men, yet it cannot be defended by your Lordship. For tho' my *Learning* or *Reputation* were ever so low, they are so far from unqualifying me for religious Enquiries, that if you would sincerely stand to what

what you have said, you ought, for the want of these very Accomplishments, to esteem me the more, and even chuse me but as a Correspondent in this Debate.

But however, without any farther Regard to the Opinion your Lordship has either of me or my Abilities, I shall proceed to the most impartial Examination of your Book that I possibly can.

Of the Nature of the Church.

TO begin with your Lordship's Description of a Church; The Number of Men, whether small or great, whether dispersed or united, who truly and sincerely are Subjects to Christ alone in Matters of Salvation.

The learned Committee calls this your Lordship's Description of a Church.

Your Lordship answers; I wonder to hear this call'd my Description of A Church; whereas I pretend, in those Words to describe no other, but The Universal Invisible Church. It is a Description, not of A Church, in our modern way of speaking; but of The Church, the Invisible Church of Christ.

May not we also wonder, my Lord, that you should so describe *The Church*, that it will not bear being call'd *A Church*? If I should say it is a Description of no Church, I have your Lordship's Confession, that it is not *A Church*; so that it is something betwixt *a Church* and no Church, that is, it is *That Church*.

Suppose, my Lord, some body or other should have a mind to be of your Church, if he betakes himself to *A Church*, he is wrong; you don't mean *A Church*, but *The Church*. Your Lordship owns that this is not a Description of a Church in the modern way of speaking; I humbly presume to call upon your Lordship to shew that it is a Description according to the ancient way of speaking. To call the Number of Believers the Invisible Church, is a way of speaking, no more to be found in the Scriptures, than the Company of *Pre-Adamites*.

There is no doubt of it an Invisible Church, *i.e.* a Number of Beings that are in Covenant with God, who are not to be seen by human Eyes; and we may be said to be Members of this *Invisible Church*, as we are entitled to the same Hopes and Expectations. But to call the Number of Men and Women who believe in Christ and observe his Institutions, whether dispersed or united in this visible World, to call these *The Invisible Church*, is as false and groundless as to call them

them the Order of *Angels*, or the Church of *Seraphims*. The Profession of Christians is as visible as any other Profession, and as much declared by visible external Acts. And it is as proper to call a Number of Men practising *Law* or *Physick*, an Invisible Society of *Lawyers* and *Physicians*, as to call the Church on Earth the *Invisible* Church. For all those Acts and Offices which prove People to be Christians, or the Church of Christ, are as visible and notorious, as those which prove them to be of any particular secular Employment. Would it be proper to call the Number of *Infidels* and *Idolaters* the Invisible Church of the Devil? Are they not visibly under the Dominion of the Powers of Darkness? Are they not visibly out of Christ's Church? Must it not therefore be as visible who is in this Church, as who is not in it?

If any one should tell us that we are to believe *Invisible* Scriptures, and observe *Invisible* Sacraments, he would have just as much Reason and Scripture of his side as your Lordship has for this Doctrine. And it would be of the same Service to the World to talk of these *Invisibilities*, if the *Canon* of Scripture was in dispute, as to describe this *Invisible* Church, when the Case is, with what *Visible* Church we ought to unite.

Our Saviour himself tells us, that *the Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of every*
kind;

kind; which, when it was full, they drew to shore and sat down, and gathered the good into Vessels, but cast the bad away. And then says so shall it be at the end of the World?

This, my Lord, is a Description of the State of Christ's Church given us by himself. Is there any thing in this Description that should lead us to take it for an *Invisible* Kingdom, that consists of one particular sort of People *invisibly* united to Christ? Nay, is it not the whole Intent of this Similitude to teach us the contrary, that his Kingdom is to consist of a Mixture of good and bad Subjects till the end of the World? The Kingdom of Christ is said here to gather its Members, as a Net gathers *all kinds* of Fish; it is chiefly compar'd to it in this respect, because it gathers of *all kinds*; which I suppose is a sufficient Declaration, that this Kingdom consists of Subjects good and bad, as that the Net that gathers of every kind of Fish, takes good and bad Fish. Let us suppose that the Church of Christ was this *Invisible Number* of People united to Christ by such internal invisible Graces; is it possible that a Kingdom consisting of this one particular sort of People *invisibly good*, should be like a Net that gathers of *every kind* of Fish? If it was to be compar'd to a Net, it

ought to be compar'd to such a Net, as gathers only of one kind, *viz.* good Fish, and then it might represent to us a Church that has but one sort of Members.

But since Christ, who certainly understood the Nature of his own Kingdom, has declar'd that it is like a Net that gathers *of every kind of Fish*; it is as absurd to say, that it consists only of *one kind* of Persons (*viz.* the invisibly good) as to say, that the Net which gathers *of every kind*, has only *of one kind* in it. Farther; *when it was full they drew it to shore, and gathered the good into Vessels, but cast the bad away; so shall it be at the end of the World.* Now as it was the bad as well as the good Fish which fill'd the Net, and the Church is compar'd to the Net in this respect; so it is evident that bad Men as well as good are Subjects of this Kingdom. And I presume they are Members of that Kingdom which they fill up, as surely as the the Fish must be in the Net before they can fill it. All these Circumstances plainly declare that the Church or Kingdom of Christ shall consist of a Mixture of good and bad People to the end of the World.

Again; Christ declares *that the Kingdom of Heaven is like to a certain King which made a Marriage for his Son, and sent his Servants out into the High-ways, who gather'd together all as many as they found,*
both

*both good and bad, and the Wedding was filled with Guests **.

Nothing can be more evident than that the chief Intent of this Parable is to shew that the Church of Christ is to be a Mixture of good and bad People to the end of the World. It is like a *Feast* where good and bad Guests are entertain'd; but can it be like such a *Feast* if only the *invisibly* virtuous are Members of it? If the Subjects of this Kingdom are of one *invisible* kind, how can they bear any Resemblance to a *Feast* made up of *all kinds* of Guests? Nay, what could be thought of, more unlike to this Kingdom, if it was such a Kingdom as you have represented it?

How could our blessed Saviour have more directly guarded against such a Description of his Kingdom as your Lordship has given us, than he has done in these Parables? He compares it to a Quantity of good and bad Fish in a *Net*, to a Number of good and bad Guests at a *Feast*. Are there any Words that could more fully declare his Meaning to be, that his Kingdom consisted of good and bad Subjects? Could any one more directly contradict this Account of our Saviour, than by saying that his Kingdom is an invisible Kingdom consisting of a particular sort of People invisibly virtuous?

* *Matth. 22. 2.*

Your Lordship professes a mighty Regard for the Scriptures, and a great Desire to all Doctrines that are not deliver'd there; pray, my Lord, produce but so much as *one Text* of Scripture; tell us the *Apostle* or *Evangelist* that ever declared the *Number of Believers* whether dispersed or united on Earth, to be the *Universal Invisible Church*; shew us any one Passage in Scripture which teaches us, that none are of the Church of Christ, but those who have such *Invisible Virtues*, and cannot be known to be so.

There is as much Authority from Scripture to prove that the Church is a Kingdom without any Subjects, as that they are only of it who have such *Invisible Graces*. And it is as easy to prove from those sacred Writings, that neither Christ or his Apostles were ever *Visible* on Earth, as that the Number of People on Earth who believe in Christ constitute the *Invisible Church*.

In the Parables above mention'd it is out of all doubt that our Saviour describes his *Universal Kingdom* or *Church*: It is also certain that the *Universal Invisible Church*, which you call Christ's Church, cannot be this *Universal Church* that is made up of a Mixture of good and bad Members. I therefore beg of your Lordship to let us know where Christ has taught us, that he has two *Universal Churches* on Earth; for if you cannot shew that he has declared that he has these

all these two Universal Churches, you must allow that this which you have described, is a Church of your own setting up, not only without any Authority, but even against the express Word of Scripture.

Your Lordship says that the Doctrines which the Learned Committee have condemned, if they be of that evil Tendency, must be so *either with Regard to the Universal Invisible Church, made up of all those who sincerely in their Hearts believe in Christ; or with respect to the Universal Visible Church made up of all, who in all Countries (whether sincerely or insincerely) openly profess to believe in Christ, or with respect to some particular Visible Church.*

It may be justly expected, my Lord, that you should shew us some Grounds for this Distinction. Where does our blessed Lord give us so much as the least Hint that he has founded two Universal Churches on Earth? Did he describe his Church by halves when he liken'd it to a *Net* full of all kinds of Fish? Has he any where let us know that he has another Universal Kingdom on Earth besides this, which in the Variety of its Members is like a *Net* full of all sorts of good and bad Fish.

Let your Lordship, if you can, shew any Subtilties in *Popery* which are more of human Inven-

tion, or more contrary to Scripture than this refin'd Distinction. The *Opus Operantis* in the Sacraments, the *temporal* Satisfactions for Sins, Works of *Supererogation*, or any of the nicest Arts of *Jesuitism* are not less founded in Scripture than this nice Distinction, of injuring either the *Universal Invisible*, or the *Universal Visible*, or a *particular Visible Church*. For, my Lord, the Church of Christ is as truly one and the same Church, as the Sacrament of Baptism is one and the same Baptism; and he no more instituted several sorts of Churches than he instituted several kinds of Baptism.

Pray, my Lord, therefore be no longer angry at *Human Arts* in Religion; why may not *Papery* have its Peculiarities in Doctrine as well as your Lordship; the Church of *Rome*, with all its Additions and Corruptions, and pompous Ornaments, is as much like the Church as it was in the *Apostles* Times, as your *Invisible Church* is like that which Christ declared to be his Church. When they set out the Church as *Infallible*, they do but *reason* like your Lordship, when you describe it as *Invisible*.

That there are good and bad Church-men, is past all doubt; but that People are of the Church by means of *invisible Virtues*, is as false as that only good Men came to the Feast in the Gospel. We are assur'd that *many are called, but few are chosen*; i. e. that many shall

shall be made Members of Christ's Church, but few shall be saved; and who these few are that truly work out their Salvation, may be *invisible* to us; but those many that were call'd, that is, who were in the Church, tho' they did not live up to all the Intents of Church-Communion, yet were as truly of the Church, as the bad Fish were really in the Net.

But to proceed; I shall illustrate this Reply of your Lordship concerning an *Universal Visible, and Universal Invisible, and particular Visible Church*, with the following Instances.

Let us suppose any one was charg'd with writing against the *Sacraments*; if he should with your Lordship reply, that this Charge against him must either relate to *Universal Visible-Sacraments*, or *Universal Invisible Sacraments*, or *particular Visible Sacraments*, he would have just as much *Scripture* or *Reason* to support that Distinction, as your Lordship has for dividing the Church into *Universal Visible* and *Universal Invisible*, and *particular Visible*. For the Profession of Christianity, or Church-Membership, is as external and visible a thing, as the Sacraments are external visible Institutions. So that it is as contrary to Scripture, and as mere an human Invention to make Pretence of an *Universal Invisible Church*, when the Dispute is concerning Christ's Church on Earth, as it

is to have recourse to *Invisible Sacraments*, if the Question was concerning *Christ's Sacraments*.

They are both equally external and visible; and as the Sacraments may be receiv'd without any spiritual Advantage, so Persons may be of the Church and yet not be sav'd. And as the Sacraments are not less Sacraments, tho' they may not convey the design'd Benefits to the Receiver; so neither are such a Number of People not of the Church, tho' they do not obtain that Salvation which is the intended Consequence of Church-Communion.

Your Lordship cannot give any one Reason for introducing this Distinction with Regard to the Church, which will not equally hold for the same Distinction in Regard to the Sacraments; and there is exactly the same *Quakery* and *Fanaticism* in one Doctrine as the other.

For as it is the *Sacraments* which chiefly constitute the *Church*, so no *Distinctions* or *Divisions* can with any tolerable Propriety be apply'd to the Church, but such as may be also apply'd to the *Sacraments*, that constitute the *Church*. And therefore the Terms *Universal* and *Particular*, *Visible* and *Invisible*, have no more to do with Christ's Church which he has instituted in *this World*, than with the two Sacraments which he also instituted, *Baptism*, and the *Supper* of the Lord.

Again,

Again, If any one was accus'd of writing against the *Christian Revelation*, he might answer with your Lordship, if this Accusation be true, it must be so either with regard to God's *Universal Visible* Revelation in all the *Canonical* Books, or with Regard to his *Universal Invisible* Revelation whereby he speaks inwardly to all *sincere* People, or with respect to some *particular* Part of his *visible* Revelation. Let all the World judge whether if a Person so accus'd, should make this Reply, it would not plainly appear, either that he was a downright *Enthusiast*, or a crafty Dealer in *Cant* and *artificial* Words. I am sure your Lordship cannot shew that you have more Authority to divide the Church on Earth into *Universal Visible* and *Universal Invisible*, and *particular Visible*, than he had to divide the *Christian Revelation* into *Visible* and *Invisible*. Neither was it less to the purpose for such a one to talk of *Invisible* Scriptures, if he was accus'd of denying the *Gospel* of *St. John*, than it is for your Lordship under your present Accusation to have recourse to the *Invisible* Church; but your Lordship will find no Advantage in this Retreat.

Again; Suppose a Person was charg'd with writing *Treason* against the Government, and in his Defence should thus distinguish; *The* *Treason* that I am charg'd with against the Government, must relate either to *Universal*

Government in this World, or to *Universal* Government in the *other World*, or to some *particular* Government in this World.

It would be as *ingenuous*, as *sincere*, and as *pertinent* for a Person thus accus'd to talk of Governments that had no relation to the Case, but in his own Imagination; as for your Lordship in the present Dispute to talk of *Universal Visible*, and *Universal Invisible*, and *particular Visible* Churches. For besides this; that there is no Foundation for such a Distinction, yet if there was such an Invisible Church, how is it possible your Lordship should hurt it? How is it possible the *Learned Committee* should mean to charge you with injuring it? They might as well think your Lordship capable of forming a Design to arrest a Party of *Spirits*, as to attack an Invisible Church that neither you nor they know any thing of or where to find.

Your Lordship saith, *That if you have unjustly laid any thing down in this Description of the Invisible Church, to the Prejudice or Injury of any Particular Visible Church; you acknowledge that it is your part to answer for it* *.

I believe it appears already that your Lordship has a great deal to answer for upon this Head; and I shall now farther shew that you have set up this *Invisible Church* in Opposi-

* *Answ. to Rep. p. 70.*

tion to all other Churches whatever. This will appear from the following Passage in your Sermon; *This Enquiry will bring us back to the first, which is the only true Account of the Church of Christ or Kingdom of Christ in the Mouth of a Christian, viz. the Number of Men whether small or great *, &c.*

We have your Lordship's Confession that you only here pretend to describe the *Universal Invisible Church of Christ*; you also here plainly declare, that *it is the only true Account of Christ's Church or Kingdom in the Mouth of a Christian.*

Is not this, my Lord, expressly declaring that *any other Account of Christ's Church is not a true one*; for you say this is the *only true one*? Is it not directly affirming that any other Description of Christ's Church cannot become the Mouth of a Christian; for you say that this is the *only true one in the Mouth of a Christian*? So that if we call the Universal Visible Church, the Church of Christ, we give a false Account of Christ's Church, and such a one as is unfit for the Mouth of a Christian.

Could your Lordship have thought of any thing more shocking, than to say that the Description of your *Invisible Church is the only true Account of Christ's Church*, and fit for the Mouth of a Christian, when our Saviour

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has given us a quite contrary Account of it from his own Mouth? He compares it to a *Net* full of good and bad Fish, to a *Feast* full of good and bad Guests; this surely, my Lord, is not an Account of your *Invisible Church*, where there are only Invisible Members. Your Lordship cannot say that Christ has here described the *Invisible Church*; you directly say that your Description of the Invisible Church, is the only true Account of Christ's Church in the Mouth of a Christian; and consequently this Account which our Saviour himself has given of his Church, stands condemn'd by your Lordship as a false Account of Christ's Church unfit for the Mouth of a Christian. I appeal to the common Sense of every Reader, whether I have laid any thing to your Charge, but what your own express Words amount to. The short is this; If Christ has in these Parables describ'd the *Universal Church* as Visible, then it is plain that this Account of Christ's Church is a false one in the Mouth of a Christian; for you say your Account of the Invisible Church is *the only true Account of Christ's Church in the Mouth of a Christian*; so that nothing can secure this Account which our Saviour has given of his Church from your Lordship's Censure, but shewing that it is the very *same Account of the Invisible Church* that you have given; which I believe is more than your Lordship will undertake to prove; it being

being as hard to prove that a Net full of good and bad Fish, or a Feast full of good and bad Guests should represent an Invisible Kingdom of only one sort of Subjects, as that the Net and Feast, tho' both full, should represent a Kingdom that had not *one* Subject in it.

If a *Fanatick* should describe the Christian Sacraments, as *Spiritual* and *Invisible* Sacraments, and then affirm that that was the *only true Account of Christian Sacraments in the Mouth of a Christian*, could we charge him with less than writing against *all* Sacraments but *Invisible* Sacraments? It is just thus far that your Lordship has proceeded against the *External Visible Church*; you have declar'd the Invisible one to be the *only true Church*, fit to be spoke of by a Christian, which I think is laying down a Position highly injurious to the Visible Church, since it is here condemn'd as false in the Mouth of a Christian.

From all this it appears that the *Learned Committee* have justly dislik'd your Lordship's Description of the Church of Christ.

First; As you describe it as an Invisible Church, directly contrary to the Scripture Representations of it, as given by our Saviour himself.

Secondly; As it is in Disparagement of the *Article* of our Church, which gives quite another Description of the Church.

That the Church describ'd in the *Article* falls under your Lordship's Censure, is very plain. For you declare that your Description of the Invisible is the only true Account of Christ's Church; therefore the Description in the *Article* cannot be a true one, because it is different from yours, which is the only true one.

Secondly; You declare that you consider the Church under this Description, viz. as *Invisible*, because every other Notion of it, is made up of inconsistent Images*: Therefore the Account of the Church in the *Article* is thus inconsistent.

Now what does your Lordship answer here? Only this, *that the Article speaks of the Visible Church, and you speak of the Invisible one*†.

This Answer, my Lord, proves the Charge upon you to be just. For since you own that you describe another Church than that which is describ'd in the *Article*, and expressly affirm that your Account of this other Church is the only true Account of Christ's Church in the Mouth of a Christian; you plainly declare that the other Church is a false one in the Mouth of a Christian. Yet your Lordship rests satisfy'd with this Reply, as if you had clear'd your self by it. Whereas this is the very Charge itself, That you have de-

* *Serm.* p. 10.

† *Ans. to Repr.* p. 78.

scrib'd the Church otherwise than it is in the Article, and have call'd this *different* and *new* Account of it, the *only true Account* of it; and if it be the only true one, then that which is given in the *Article* must be a false one.

Your Lordship goes on, *The Article declares what it is, that makes every such Congregation, the Visible Church of Christ; and I describe what it is that makes every particular Man, a Member of Christ's Universal Invisible Church. The Article describes those outward Acts, which are necessary to make a Visible Church; and I describe that inward Sincerity, and Regard to Christ himself, which make Men Members of the Invisible Church of Christ. And where is the Contradiction contained in all this?*

Suppose, my Lord, any one should affirm that there is a *Sincere, Invisible Bishop of Bangor*, who is the *only true Bishop of Bangor* in the *Mouth of a Christian*. Would your Lordship think here was no Reflection intended upon your self? Would you think this Account no *Contradiction* to your *Right as Bishop of Bangor*? Does your Lordship believe such an Assertion could come from any one that own'd your Right to your *Bishoprick*, and was a Friend to you in it? Would you imagine that nothing was meant against you, because the other Bishop was

that to be *Invisible*? Your Lordship can't but know, that tho' he is said to be *Invisible*, yet if he is the *only true Bishop of Bangor in the Mouth of a Christian*, then any other Bishop of Bangor, whether *Visible* or *Invisible*, must be a *false one in the Mouth of a Christian*.

Thus it is your Lordship has dealt with the *Visible Church*: you have set another up as the *only true Church*, and yet think all is well; that there is no Contradiction, because you call this other an *Invisible Church*, whereas if it be the *only true Church*, it contradicts every other Church in the highest Sense. And tho' it don't contradict it as a *Visible Church*, yet it does as a *True Church*, which is of more Consequence.

Your Lordship here puts a Question in favour of the *Visible Church*. *Can it be supposed by this learned Body, that a Man's being of the Invisible Church of Christ, is inconsistent with his joining himself with any Visible Church?*

No, my Lord, it can't be suppos'd. It can't be suppos'd by any Body that a *Man's being of the Invisible Church* is inconsistent with his joining himself to the *Royal Society or College of Physicians*. But pray, my Lord, is this all that your *Invisible Church* will allow of? Dare your Lordship proceed no farther, than only to grant that it is *no*

Inconsistency, no Contradiction for a Member of your *Invisible* Church to join with any *Visible* Church? If you would *sincerely* shew that you have said nothing to the Prejudice of the *Visible* Church, you ought to declare that the Members of your *Invisible* Church, may not only *consistently* join with that which is *Visible*, but that it is their *Duty*, and that they are *obliged* to join with it in order to be of yours that is *Invisible*. For if you have set up an *Invisible* Church, which will excuse its Members from being of any that is *Visible*, then you have plainly destroy'd it, by making it useless. And it is but a poor Apology for it to say there is no *Inconsistency* in joining with it, after you have made it needless and unnecessary to join with it. And it will be pretty difficult to give a *consistent* Reason why any Person should join himself to a needless Church.

Your Lordship has here made great Discoveries of the Nature of your *Invisible* Church, which appears to have nothing *visible* or *external* in it.

For first, you declare that the Article describes one Church and you another. But how does this appear? How does your Lordship prove this? 1st. *Because the Article declares what it is that makes every such Congregation the Visible Church*. Now, my

Lord, if this shews that the Article does not describe your Church, then it is plain that the Article here describes *something* that does not belong to your Church; for if it *equally* belong'd to your Church, it could be no *Proof* that it did not describe your Church. But you expressly say that it describes a different Church from yours; therefore it must describe *something* that does not belong to yours.

Now if that which makes any Congregation the Visible Church, be not necessary to make Persons Members of your Church, it follows that they may be Members of yours, without being of *any Visible Church*.

Again; Another Reason why the Article does not describe your Invisible Church is this; Because it describes *those outward Acts, which are necessary to make a Visible Church*. These outward Acts are, the *Preaching the pure Word of God, and administering the Sacraments*. Now, my Lord, seeing these *outward Acts* shew that the Church here describ'd is not your *Invisible Church*, does not this evidently declare that such outward Acts, are not necessary to your Church? For if they did *equally* belong to both Churches, and were alike necessary to them, how could they more describe one than another? But you say, it is the mentioning of these *outward Acts*, that shews that your *Invisible Church* is not describ'd; therefore it is plain that you don't include these *outward Acts*.

Acts as essential to your Invisible Church, and consequently it is a Church to which neither *publick Worship*, nor *visible Sacraments* are necessary. For if these outward *Acts* are necessary to your Invisible Church, why does not your Lordship mention them as such? You own you describe what it is that makes every particular Man a Member of the Invisible Church; yet you not only take no notice of these outward *Acts*, but say that the Article describes not your Church, because it mentions these outward *Acts*, which is a *Demonstration* that these outward *Acts* do not belong to your Church.

Farther; When the Learned Committee had charg'd your Lordship with the Omission of *preaching the Word* and *administring of the Sacraments*, you answer, they might have added, He omits likewise the very *publick Profession of Christianity*. And is not the Reason plain? because I was not speaking of the Visible Church; to which alone, as such, visible outward Signs, and verbal *Professions* belong: but of the Universal Invisible Church*.

My Lord, the Reason is very plain, and it is as plain that is not a good Reason. For if the *preaching* of the Word, the *administring* of the Sacraments, and the *publick Profession* of Christianity, be necessary to

make any one a Member of your *Invisible Church*, then there was as good Reason to mention them in your Description, as if you had been describing the *Visible Church*.

If they are not necessary, then you have set up a Church *exclusive* of the *Visible Church*. The Case stands thus; If these outward Acts be as necessary to make Persons be of the *Invisible* as of the *Visible Church*, then they ought to come equally into the Description of both Churches, being equally necessary to both: If you say they are not equally necessary, then you must allow that there is no Necessity that the Members of your Church should be in *any external Communion*.

It is therefore no Apology, to say that you describe the *Invisible Church*, unless you will say that a Man may be of it without *any outward Acts*, or *Communion* with *any Visible Church*. If a Person may be of this *Invisible Church* without having any thing to do with *Visible Sacraments*, or *Worship* in a *Visible Communion*, then you have an Excuse why you did not mention these *outward Professions* in your Description of the Church; but if he cannot be of this *Invisible Communion* without observing these *outward Ordinances*, then it was as necessary to mention these *outward Ordinances* in your Account of this Church, as if you had been describing a Church, which consisted of nothing else but outward Ordinances.

So that the short of the Case is this; If the Observation of external Ordinances be not necessary to make Men Members of your *Invisible Church*, then indeed there is a plain Reason why your Lordship should omit them; and it is also plain that this Doctrine sets aside the Gospel, if this *Invisible Church*, the *only true Church in the Mouth of a Christian*, be excus'd from Gospel Ordinances. But if these external Ordinances be necessary to constitute the Invisible Church, then there was as plain a Reason to mention them, in the Description of your Church, as if you had been describing the *Visible Church*.

So that if your Lordship will give a good plain Reason why you have omitted these *outward Acts*, it must be because they don't belong to it; for otherwise the calling it Invisible is no Excuse, unless it has no occasion for such *outward Performances*.

And indeed this has appear'd to be your Doctrine in almost every Page, that you set up this *Invisible Church* in Opposition to *Outward and Visible Ordinances*. For you all along set out the Opposition or Difference betwixt the Visible and Invisible Church in respect to external Ordinances: Thus the one is Visible, *because to it alone belong external Signs, or verbal Professions* *. The other is Invisible for the *want of these*. Yet

* *Ans. to Repr. p. 81.*

this Invisible Church thus destitute, and even necessarily destitute of external Ordinances, is by you call'd, the *only true Church in the Mouth of a Christian*.

One may, I acknowledge, easily conceive in one's Mind a Number of People, whose Internal and Invisible Graces may entitle them to the Favour of God; and these may be call'd an *Invisible Number, or Congregation, or Church*, because it is Invisible to us where it is, or how great it is. But then, my Lord, it is a great Mistake if this Invisible Church is oppos'd to, or distinguish'd from the *Visible Church* in respect of *external Ordinances*. For in these things they are both *equally* oblig'd to be Visible. And the Invisible Church is not so call'd, in *Contradistinction* to those who attend *Visible* Communions, and observe external Ordinances, but in *Contradistinction* to those who are *invisibly bad*, and are not what their external Profession promises. This is the only *Number* of People or *Church*, which the *Invisible Church* is oppos'd to. For as the Invisible Church intends a Number so call'd, because of their *Invisible* Graces; so this Invisibly good Church can be *truly* oppos'd only to the *Invisibly bad Church*, or such as are not such Persons *inwardly*, as they profess to be *outwardly*.

But, contrary to this, your Lordship has all along consider'd and describ'd this *Invisible Church* in Opposition to the *Visible*, and made

made those outward Acts which are *necessary* to the Visible Church, so many *Marks* to distinguish it from that which is Invisible. Thus you say that you was not speaking of the *Visible Church*, to which alone, as such, visible outward Signs, or verbal Professions belong: but of the *Universal Invisible Church* *.

Here you plainly make external Signs, and outward Professions distinguish the Visible from the Invisible Church; whereas it is not *Invisible* in this respect, as being without these external Professions, or in *Contradistinction* to a *Visible Church*; but it is only Invisible in those Graces, which human Eyes cannot perceive. Thus they are said to be the Invisible Church, because they are a Number of Men, who are such *inwardly*, as they profess to be *outwardly*. But this shews that they cannot be so call'd in *Contradistinction* to outward Professions, since they must have an outward Profession themselves before they can be inwardly *sincere* in it; and consequently they are not oppos'd to, or distinguish'd from a Number of outward Professors, for this they are oblig'd to be themselves, but from a Number of outward Professors, who are not *sincere* in what they outwardly profess.

* *Answ. to Repr. p. 81.*

If I should describe *charitable* Men to be an *Invisible Church* of Persons *sincerely* well affected to Mankind, and this in Contradistinction to others who are *externally* charitable, and perform *outward* Acts of Love. Or if I should describe *chaste* Men to be an *Invisible Church* of Persons *inwardly* chaste and pure, and this in Contradistinction to others *externally* chaste and *visibly* pure as to *outward* Acts; I should just have the same Authority either from Reason or Scripture to set up these *Invisible Churches* of *charitable* and *chaste* Men, in Opposition to Persons *outwardly* charitable and chaste, as your Lordship has to set up this invisible sincere Church in *Contradistinction* to the visible external Church. For, first, this *Sincerity* no more makes a *Church*, than *Charity* and *Chastity* make a Church, or than *Honesty* makes a Man a *Member* of a Corporation, or an *Officer* in the Army; these being private personal Virtues, do not constitute a *Church* or *Society*, but concern Men, as Men, in every Estate of Life.

Secondly, *Outward* Ordinances, and *Visible* Professions are as necessary to make Men true Christians, as *outward* Acts of Love, and external Purity are necessary to make Men *charitable* or *chaste*. For Christianity as truly implies *external* Acts and Professions, as Chastity implies *outward* Purity.

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Now, my Lord, suppose the Question was, whether *Adultery* or *Fornication* or any other Impurity was lawful, and that the World was divided upon this Controversy; Would he not be an excellent Preacher of Chastity, that should never tell us whether any or all of these were unlawful, but should pretend to decide the Controversy, by telling the World, that *chaste Men*, is an *Invisible Church* of Persons *inwardly pure*, and this in *Contradistinction* to Persons *externally pure*? Suppose he should tell them that their Title to Chastity did not depend upon their being or not being of the Number of any *outwardly pure* or impure Persons, but upon their *inward Purity*; What Apology could even Charity itself make for such a Teacher?

The Controversy on foot is this; Whether external Communion with any sort of Fanatics be lawful? Whether it be as safe to be in one external visible Communion as in another? The World is divided upon this Subject, and your Lordship comes in to end the Controversy. But how? Is it by examining the Merits of the contending Parties? Is it by telling us what is right and what is wrong in the different Communions? Is it by telling us that one external Communion is better than another? Is it by shewing us that any is dangerous? Is it by directing us with which we ought to join, or indeed that we ought so much as to join with any? No:

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This right and wrong, or good and bad in *external* Communion, tho' it was the *whole Question*, is wholly skipt over by your Lordship; and you preach up an *Invisible Church* as the *only true Church in the Mouth of a Christian*, and this in *Contradistinction* to all *Visible Churches*: And only declare that our Title to God's Favour cannot depend upon our being or continuing in any particular Method, but upon our *Sincerity*.

Your Lordship says; *I have laid down a Description of the Universal Invisible Church or Kingdom of Christ* *. Your Lordship had been as well employ'd if you had been painting of *Spirits*, or weighing of *Thoughts*. *The main Question*, you say, *is whether this Description be true and just* †.

This, my Lord, is not the *main Question*; nor indeed does it concern us at all whether your Lordship is ingenious, or not, in this Description.

For suppose your Lordship had been describing an *Invisible King* to the People of *Great Britain*, do you think the *main Question* amongst the *Lords* and *Commons* would be, whether you had hit off the Description well? No, my Lord, the *main Question* would be, to what Ends and Purposes you had set up such a King, and what Relation the Subjects of *Great Britain* had to him,

* P. 78.

† *ibid.*

whether they might leave their *Visible*, and pay only an *internal Allegiance* to your *Invisible King*. If your Lordship should farther describe him as the *only true King in the Mouth of a Britain*, I believe it would be thought but a *poor Apology* to appeal to your fine Painting, that you had describ'd him *justly*, and set him out as *Invisible*. The Application is here very easy; it is a very trifling Question, and only concerns your Lordship's *Parts*, whether your Description of your *Invisible Church* be just or not; but it is the Use and the End of setting up this Church, which is any Matter of Question to us. Your Lordship might erect as many Churches as you please, if you did it only for *speculative Amusement*, and to try your Abilities in fine Drawing; but if you pretend to unsettle the Christian Church, by your new Buildings, or to destroy the Distinction between the *Church* and *Conventicle*, by your *Invisibles*, we must beg your Lordship's Excuse, and can no more admire the *Beauty* or *Justness* of your fine Descriptions, than you would admire a *just Description* of an *Invisible Diocese*, if it was set out in order to receive your Lordship.

You add; But *of this* (Description) they (*the Committee*) have not said one word; but rather chosen to go off to an *Article of the Church of England*, which defines not the *Universal Invisible Church*. And your

Lordship might as well observe, that they have not said one word about *Plato's Republick*. For how they should imagine that you was describing an *Invisible Church*, or if they did, why they should trouble their Heads with such a Description, is not easily conceiv'd.

For, my Lord, if it was your primary Intention only to appear in Defence of an *Universal Invisible Church*, what can we conceive in our Minds more surprizing? What can be more extraordinary than that a Visible Bishop at a *Visible Court*, should with so much Solemnity preach in Defence of a Church which can neither be defended nor injured? Are there any Rights in your Invisible Church which can possibly be lost? If not, to what purpose does your Lordship come in as a Defender? Can the Sight of any Men find it, the Malice of any Men attack it, or the Good-will of any Men support it? No: Yet tho' it is as invisible as the *Center* of the Earth, and as much out of our reach as the *Stars*, yet your Lordship has very pathetically preached a Sermon and publish'd some Volumes, lest this Invisible Church, which no body knows where to find, should be run away with.

Should the same Christian Zeal induce your Lordship to appear at some other solemn Occasion in the Cause of the *Winds*, your Pains would be as well employ'd; for it would be

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as reasonable to desire that they might *rise* and *blow* where they list, —as that an Invisible Church, no where to be known or found by us at present, may not be injur'd.

If therefore the *Learned Committee* had so far forgot that Visible Church of which they are Members, as to have engag'd with your Lordship about your *Invisible Church*, the Dispute would have been to as much purpose, as a *Tryal* in *Westminster-Hall* about the *Philosopher's Stone*.

But you complain that they rather chose to *go off* to an Article of the Church of *England*. My Lord, this is very hard indeed, that they should *go off* to the Church of *England*, when you had an *Invisible Church* ready for them; or that this Learned Body can't dispute about Churches, but they must needs bring the *Church of England* into the Question.

Suppose, as in the above-mention'd Instance, your Lordship should lay down a *fine* and *just* Description of your *Invisible King of Great Britain*, a Number of Tories should, instead of examining the Truth of your Description, *go off* to the *Acts of Settlement*, which declares a *Visible King of Britain*: This would be to use your Lordship just as the *Learned Committee* have done; who, instead of dwelling upon the Beauty and Justness of this Description, have *gone off* to an old Article in the *Church of England*, which indeed only describes an old-fashion'd *Visible Church*,

Church, as Churches went in the Apostles Days: That is, a *Congregation of faithful Men, in which the pure Word of God is preach'd, and the Sacraments duly administered* *.

I am of Opinion that the *Apostolical Church* would not have thought themselves too *Invisible* to be thus describ'd, or that this was too *Visible* a Description of the Church of Christ to take in its *sincere Members*.

Whether therefore your Lordship has given a true Description of the *Invisible Church*, that is, a Church of *Thoughts and Sentiments*, I shall not consider, but thus much I must observe, that it is a very false Description; first. as it pretends to describe THE Church †, *and the only true Church in the Mouth of a Christian*. For the Church of Christ, as has been shewn, is as truly a *Visible external Society*, as any Civil or Secular Society in the World: And it is no more distinguish'd from such Societies by the *Invisibility*, than by the *Youth or Age* of its Members.

The holy consecrated *Elements* differ from common *Bread and Wine*, but they don't so differ from it, as to cease to be as *Visible*, as common Bread and Wine. Thus the Holy Catholick Church, the Kingdom of Christ,

* *Artic. 19.*

† *Answ. to Repr. p. 70.*

differs from worldly Societies and Kingdoms, but not in point of *Visibility*, but in regard to the *Ends* and *Purposes* for which it is erected, *viz.* the eternal Salvation of Mankind.

Secondly, This Description contradicts the nineteenth Article of the *Church of England*. For tho' it is not set up as another *Visible Church*, so as to contradict it in point of *Visibility*, yet seeing it is describ'd as **THE Church**, and *the only true Church*, it plainly contradicts it in point of Truth; for if it be the only true Church, every other must be a false one.

Thirdly, This Description is a mere *speculative Conjecture*, a *Creature* of the Imagination, which can serve no Purposes, but is entirely foreign to the present Dispute, and must be so to any Dispute which ever can arise between contending Communions. It no more serves to inform any one whether he should go to the *Visible Church* or *Visible Conventicle*, than whether he should study the *Law* or *Physick*. It may indeed serve to make Persons regardless of any *Visible Church*, but can be of no use to them, if they desire to know with what *Visible Church* they ought to join.

It may now be worth our while to observe how your Lordship came by this Account of Christ's Kingdom, which you say is the *only true one*. *Jesus answered, my Kingdom is not*

*not of this World, is the Text to your Sermon. You say, you have chosen these Words in which our Lord declares the Nature of his Kingdom **

Now, my Lord, one would imagine, that you hereby mean, that our Lord has in *these Words* declar'd what his Kingdom is; for without this, it cannot be true that he hath declared the *Nature of his Kingdom*. Whereas it is so far from being true that he hath in *these Words* declared what his Kingdom is, that he has only, and that in one particular Respect, declared *what it is not*. If he had said that his Kingdom was not a *Jewish Kingdom*, would this be declaring the Nature of his Kingdom? If a Person should say that his Belief was not the Belief of the Church of *England*, would he in *these Words* declare the Nature of his Belief? Would it not still be uncertain whether he was an *Arian* or *Socinian*, or something different from them both? Thus our Saviour's saying that his *Kingdom is not of this World*, no more declares the Nature of his Kingdom, than a Person by saying *such* a one was not his Son, would in *these Words* declare how many Children he had.

My Kingdom is not of this World, are very indeterminate Words, and capable of several Meanings, if we consider them in them-

* *Serm. p. 10.*

selves. But as soon as we consider them as an Answer to a particular Question, they take one determinate Sense. The Question was, whether our Saviour was the (Temporal) *King of the Jews?* *Jesus answered, my Kingdom is not of this World.* Now as these Words may signify no more than the Denial of what was ask'd; as there is nothing in them that necessarily implies more, than that he was not a King as the *Jewish* or other Temporal Kings are; as the Question extends the Answer no farther than this Meaning; so if we enlarge it, or fix any other Meaning to it, it is all human Reasoning, without any Warrant from the Text.

Now, taking the Words in this Sense, what a strange Conclusion is this that your Lordship draws from it: That because Christ said his Kingdom was not a Temporal Kingdom, as the *Jewish* and other Kingdoms were; therefore his Kingdom is *Invisible*. Is it deny'd to be a Temporal Kingdom, *because* a Temporal Kingdom is Visible? If not, it will by no means follow, that it must be *Invisible*, because it is said not to be Temporal. Must it be in every respect contrary to a Temporal Kingdom, because it is said not to be Temporal? Then it must have no Subjects, because in Temporal Kingdoms there are Subjects; then there must be no King, because in such Kingdoms there are Kings. I suppose the Sacraments may in a very proper Sense be

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said to be not *Temporal Institutions*, tho' they are as external and *Visible* as any thing in the World; and consequently the Church may be not Temporal in a very proper Sense, without implying that it must therefore be *Invisible*. Indeed I cannot conceive how your Lordship could have thought of a more odd Conclusion, than this which you have drawn from them. If you had concluded that because Christ's Kingdom is not a Temporal Kingdom, therefore its Members are all of an Age; it had been as well as to say, therefore they are *Invisible*.

Nothing can be more surprizing than to see your Lordship throughout your whole Sermon describing this Kingdom, with all the Accuracy and Exactness imaginable, and even *demonstrating* every particular Circumstance of its Nature, from this little *Negative*, that *it is not a Temporal Kingdom*. Your Lordship must be very excellent at taking a *Hint*, or you could never have found out this *Kingdom* of God so exactly from so small a Circumstance. It seems had this *little Text* been all the Scripture that we had left in the World, your Lordship could have revealed the rest by the help of it. For there is nothing that relates to this Kingdom, or the Circumstances of its Members, but you have purely by the Strength of your Genius, unassisted by any other Scripture, prov'd and demonstrated from this single Passage.

If a Foreigner should tell your Lordship that his House in his own Country was not as the Houses are in this Kingdom, would it not be very wonderful in your Lordship, to be able to *demonstrate* its Length and Breadth, to tell how many Rooms there are on a Floor, and to describe every Beauty and Convenience of the Structure merely from having been told that it was not like the Houses in this Kingdom? But it would not be more wonderful than to see your Lordship describe the Nature of Christ's Kingdom, and explain every Circumstance that concerns its Members, from having been told this Negative Circumstance. Nor indeed is it much to be wonder'd, seeing you set out upon this bottom, if you give as false an Account of Christ's Kingdom, as you would do of an House, that you only knew what it was not.

Again, you say, *As the Church of Christ is the Kingdom of Christ, he himself is King; and in this it is imply'd that he is himself the sole Law-giver to his Subjects, and himself the sole Judge of their Behaviour in the Affairs of Conscience and Salvation* *.

What a pretty fine-spun Consequence is this, to be drawn from the above-mention'd Text. Your Lordship here advances a mere human Speculation founded upon no other Authority, than the uncertain Signification

of the Words, *King* and *Kingdom*; you say it is *in this* imply'd that because *Christ* is *King* of his *Kingdom*, he is *sole Law-giver* to his *Subjects*. Pray, my Lord, why is it *in this* imply'd? Do the Words, *King* and *Kingdom* always imply the *same* thing? Has a *King* in one *Kingdom* the *same* Powers, which every *King* hath in another *Kingdom*? Has the *King* of *England* the *same* Power, which a *King* of *France*, or any *Sovereign* hath in his *Kingdom*? Would it be any reason why the *King* of *England* should be *sole Law-giver* to his *Subjects*, because there are *Kings* who are *sole Law-givers* to their *Subjects*? Now if the word, *King*, does not necessarily imply the *same* Power in every *Kingdom*, how can there be any Conclusion, that *because* *Christ* is *King* of his *Kingdom*, he is *sole Law-giver* to his *Subjects*? Yet your Lordship's whole Argument is founded upon this weak and false bottom, that the word, *King*, is to be taken in one absolute and fix'd Sense: For you expressly say it is *in this* imply'd, that *because* he is *King*, he is *sole Law-giver*. Now it is impossible it should be imply'd *in this*, unless the word, *King*, always implies the *same* Power: For if there be any Difference in the Constitutions of *Kingdoms*, tho' they all have *Kings*, then it is plain nothing certain as to the Nature and Condition of any *Kingdom* can be drawn from its having a *King*. But your Lordship has describ'd

describ'd the Constitution of Christ's Kingdom, the Circumstances of its Subjects, and in short every thing that can concern it, as absolutely, and with as much Certainty, from Christ's being King of it, as if the word, *King*, had but one Meaning, or every King the same Power.

Again, you tell us; *The grossest Mistakes in Judgment, about the Nature of Christ's Kingdom or Church, have arisen from hence, that Men have argued from other Visible Societies, and other Visible Kingdoms of this World, to what ought to be Visible and Sensible in his Kingdom.*

Is it thus, my Lord? Are all our gross Errors owing to this way of Reasoning? How then comes your Lordship to fall into this grossest of Errors? How come you to state the very Nature of Christ's Kingdom from the Consideration of Temporal Kingdoms, or *Absolute Monarchies*? How come you to argue from the Relation between a King and his Kingdom, to what ought to be in Christ's spiritual Kingdom? Are not Kings and Kingdoms Temporal Institutions? Is not the Relation betwixt a King and his Kingdom a Temporal Relation? How then can you argue from these Temporal Kingdoms to any thing concerning Christ's Kingdom? Why will your Lordship fall into so gross an Error, as to assert that Christ must be *sole* Law-giver to his Subjects,

Subjects, because there are some Temporal *Kings* who are sole Law-givers to their Subjects? Is there any Consequence in this Argument? Nay, are not all our Errors owing to this mistaken way of arguing?

The only way to know the Constitution of this Kingdom, is not to reason from what is imply'd in the Words *King* and *Kingdom*, for they do not imply any fix'd, or absolute Sense, but from the Laws and Institutions of it, whether they admit of or require the Authority of under Magistrates. Thus, if it appears that Christ has commission'd others to act in his Name, to exercise Authority in his Kingdom, and govern his Subjects in such a manner as he has commission'd them to govern; Is it any Answer to this, to say that *the Church is a Kingdom, and Christ is a King, and consequently sole Law-giver in it*? Is there nothing in this Text, *Whatsoever ye shall bind on Earth shall be bound in Heaven, &c.* because Christ is King of his Church?

The whole Scheme of all your Doctrines is rais'd out of this single Text, *My Kingdom is not of this World*; which certainly implies no more, than if Christ had said, *I am not the Temporal King of the Jews*. Let us therefore see how your Lordship's Doctrines appear, if we bring them to the Principle from whence you had them: As
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thus, *Jesus is not the Temporal King of the Jews*, therefore there is no such thing as Church-Authority, no Obligation to join in any particular Communion. *Jesus is not the Temporal King of the Jews*, therefore *Absolutions, Benedictions, and Excommunications* are *Dreams and Trifles*; therefore no Succession or Order of Clergy is better than another.

Jesus is not the Temporal King of the Jews, therefore the *Invisible Church* is the *only true Church in the Mouth of a Christian*; therefore Sincerity alone, exclusive of any particular Communion, is the *only Title* to God's Favour. Now if the Papists should say, *Jesus is not the Temporal King of the Jews*, therefore there is a *Purgatory*, therefore we are to pray to *Saints*; they would shew as much true *Logick* and *Divinity*, as your Lordship has shewn in the Proof of your Doctrines from the above-mention'd Text. And I dare say, that every Reader of this Controversy knows that you have not pretended to any other Proof from the Scriptures for your Doctrine, than what your Oration could draw from this single Text.

This therefore, I hope, every Reader will observe, that all which you have advanced against the Universally Receiv'd Doctrines of Christianity, is only an *Harangue* upon this single Text, which every one's common Sense will tell him contains nothing in it, that can
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possibly determine the Cause, which you are engag'd in. For who can imagine that it's as well to be a sincere *Turk* as a sincere *Christian*, , or that a sincere *Quaker* is as much in the Favour of God as a sincere *Churchman*, *because* our blessed Lord told *Pilat*, that *his Kingdom was not of this World*; and that in such a manner, and upon such an occasion, as only to imply that he was not that King which he enquir'd after? Who can conceive that there is no particular Order of the Clergy necessary, no Necessity of any particular Communion, no Authority in any Church, nor any Significancy in the sacerdotal Powers, for this reason, because there is a Text in Scripture, which denies that Christ was the *Temporal King of the Jews*.

Your Lordship has said much of the Plainness and Simplicity of the Gospel, and of its peculiar Fitness to be judg'd of, by the ordinary common Sense of Mankind; you have also interpos'd in this Controversy, to deliver them from the Authority of the Church, and turn them loose to the Scriptures. But, my Lord, if this Text, *My Kingdom is not of this World*, which seems to common Sense to contain only the Denial of a particular Question, contains, as you have pretended, the whole Christian Religion; and every other seemingly plain Part of the Gospel is to take its Meaning from this Passage; if it be thus, my Lord, what can we conceive more
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mysterious than the Scripture? Or more unequal to the common, ordinary Sense of Men?

For how should it come into a plain honest Man's Head, that this Text, which is nothing but the *Denial* of a certain *Question*, should be the *Key* to all the rest of Scripture? How should he know, that the plainest Texts in Scripture were not to be understood in their apparent Meaning, but in some Sense or other given them from this Text? Thus, when it is said, *Go ye and disciple all Nations, and lo I am with you to the end of the World*: The first apparent Sense of these Words is this, that as Christ promis'd to be with the Apostles in the Execution of their Office both as to *Authority* and *Power*, so he promises the same to their Successors, the Bishops, since he could no otherwise be with them to the end of the World, than by being with their Successors. Now, my Lord, how should an ordinary Thinker know that this plain Meaning of the Words was to be neglected, and that he was to go to the above-mention'd Text to learn to understand, or rather disbelieve them? For what is there in this Text, *My Kingdom is not of this World*, to shew either that Christ did not authorize the Apostles to ordain Successors, who should have his Authority, or that the Bishops alone, are not such Successors? Is there any thing in this Text which can any way deter-

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mine the Nature, the Necessity, or the Significancy of such a Succession?

Again it is said, that *There is no other Name under Heaven given unto Men, whereby they may be sav'd but Jesus Christ*. Now how should a Man that has only common Sense imagine, that he must reject this plain Meaning of the Words, and believe that a *sincere Turk* is as much in the Favour of God as a *sincere Christian*, for this only reason, because *Christ's Kingdom is not of this World*? It must not be common ordinary Sense which can reason and discover at this rate.

Lastly, it is said, *Whatsoever ye shall bind on Earth, shall be bound in Heaven, &c.* Now how shall any one that has only *sober* Sense find out, that there is nothing at all left in this Text, that it only gave *something or other* to the *Apostles*, but gives no Authority to any Persons now, because the *Kingdom of Christ is not of this World*?

Our Saviour told his Disciples, that *they were not of this World*, but is that an Argument that they therefore became immediately invisible? Was neither St. Peter nor St. Paul, &c. ever to be seen afterwards? Why then must the Kingdom of Christ become immediately invisible because it is said not to be of this World, any more than its first Members were Invisible, who were also declar'd to *be not of this World*?

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Had *St. Peter* or *St. Paul* no Visible Power and Authority over the Presbyters and Deacons, because *they were not of this World*? If they had, why may not some Persons have Authority over others in Christ's Kingdom, tho' *it is not of this World*?

For our blessed Lord's saying that his Disciples *were not of this World*, does as strictly prove that *St. Peter* and *St. Paul* had no distinct Powers from Presbyters and Deacons, as his saying, that *his Kingdom was not of this World*, proves that there is no real or necessary Difference betwixt Bishops and Presbyters in his Kingdom. And it is as good Logick, to say the Disciples of Christ were not of this World, therefore there was no Necessity, that some should have been *Apostles*, and others *Presbyters*, &c. as to say Christ's Kingdom is not of this World, therefore there is no Necessity that some should be Bishops and others Presbyters in it.

I have been the more particular in examining the Text to your Sermon, and bringing your Doctrines close to it, that every Reader who has common Sense may be able to perceive that they have no more Relation to that Text from which you would be thought to have them, than if you had deduc'd them from the first Verse in the first Chapter of *Genesis*.

And yet thus much every Reader must have observ'd, that it is your Explication of

this Text alone, which has led you to condemn all that Authority, to censure all those Institutions as *Dreams and Trifles*, which the holy Scriptures, and the first and purest Ages of Christianity, have taught us to esteem as sacred in themselves, being ordain'd by God; and of the greatest Benefit to us, being means of obtaining his Grace, and Favour.

Thus far concerning the Nature of Christ's Church.

Of Church Authority.



Come now to consider what your Lordship has delivered upon the Article of *Church Authority*, as it is invested in the Governours of the Church. And here I have little else to do, but to clear it from those *false Characters*, under which you have been pleas'd to describe it.

Thus you begin; *If there be an Authority in any to judge, censure, or punish the Servants of another Master, in Matters purely relating to Conscience and eternal Salvation; then Christ has left behind Judges over the Consciences and Religion of his People; then the Consciences and Religion of his People are subject to them whom he has left*

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Judges over them; and then there is a Right in some Christians to determine the Religion and Consciences of others. And what is more, if the Decisions of any Men can be made to concern or affect the State of Christ's Subjects with regard to the Favour of God, then the Salvation of some Christians depends upon the Sentence pass'd by others *

Here is the Sum of what you have advanced from Reason and the Nature of the Thing against the Authority of Church Governours; which you would have pass for a strict Proof, that if they have any Authority in Matters purely relating to Conscience deriv'd to them from Christ, that then their Authority can damn or save at pleasure.

But, my Lord, in this same strict way of Reasoning, and by only using your own Words, I will as plainly prove that a Father hath not Authority even to send his Children of an Errand.

For, "If the Christian Religion authorises a Father to judge the Servants of another Master in Matters purely relating to Motion, then Christ has left behind him Judges over the Motion of his People; then the Motion of his People is subjected to them whom he has left Judges over it; and then there is a Right in some Christians

“ to determine the *Motion* of others. And
 “ what is more, if the *Determinations* of
 “ any Men can concern or affect the State
 “ of Christ's Subjects with regard to *Motion*,
 “ then the Lives of some Christians depend
 “ upon the Determination pass'd by others;
 “ because they may determine them to move
 “ from the *top* of a Precipice to the *bottom*.

Here, my Lord, I freely leave it to the
 Judgment of *common Sense*, whether I have
 not in your *own Words* prov'd it as absurd
 and unreasonable, that a *Father* should have
 any Power over his Son, so as to send him
 of an *Errand*, as to allow the Church to
 have Authority in Matters of *Conscience* and
Salvation; and the Consequence, according
 to your Argument, is *equally* dreadful in both
 Cases: For 'tis as plain that if *Fathers* have
 Authority in Matters of *Motion*, then they
 may move their Sons to the *bottom* of a *Pre-*
cipice; as that if the Church hath Authority
 in *Matters of Salvation*, then it may *save*
 or *damn* at pleasure; and it is as well prov'd,
 that *Fathers* have no Authority in Matters of
Motion, because they have no Authority to
 command their Children to *destroy* themselves,
 as that the Church hath no Authority in
 Matters of *Conscience* and *Salvation*, because
 they have not an Authority to *damn* People
 for ever: For there is the same room for
Degrees in the Authority of the Church,
 which there is for *Degrees* in the Authority
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of *Parents*; and it is as justly concluded that *Parents* have no Authority in Matters of any *particular Nature*, because they have not *unlimited* Authority in things of that *particular Nature*, as that the *Church* hath no Authority in *Matters of Conscience and Salvation*, because it has not an absolute unlimited Authority in *these Matters*.

Yet this is the whole of your Argument against *Church Authority*, that it cannot relate to Matters of Conscience and Salvation, because an Authority in *these Matters*, is an *absolute Authority* over the Souls of others; which is just as true, as if any one should declare that a *Father* hath no Authority in *Matters* purely relating to the *Body* of his Son, because an *Authority* in *these Matters*, is an *absolute Authority* to dispose of his *Body* as he pleases.

Suppose it should be said that a *Father* hath Authority over his Son in *Civil Affairs*; Will it be an Argument that he has no such Authority, because he has not *all*, or an *unlimited* Authority in *Civil Affairs*? Will it be an Argument that he has no Authority in *such Matters*, because his Son is not *wholly* and *entirely* subjected to him in such Matters? Has a *Father* no Right to chuse an *Employment* for his Son, or govern him in several things of a *Civil Nature*, because he can't oblige him to resign his *Title* to his *Estate*, or take from him the Benefit of the *Laws* of the *Land*?
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If he has an Authority in these Matters, tho' not *all*, why cannot the Governours of the Church have an Authority in *Matters of Conscience*, tho' they have not *all*, or an *unlimited* Authority in Matters of Conscience? How does it follow that they have no such Authority, because Christians are not *wholly* and *absolutely* subjected to them in *such* Matters? Why can there not be *Bounds* to an Authority in *Matters of Conscience*, as well as *Bounds* to an Authority in *Civil Affairs*? And if a *Father* may have Authority over his *Son* in *Civil Affairs*, tho' that Authority is limited by the *Laws* of the Land, and the superior Authority of the *Civil Magistrate*; why may not the Church have an Authority in *Matters of Conscience* and *Salvation*, tho' that Authority is *limited* by the *Scriptures*, and the supreme *Authority* of God?

He therefore who concludes the Church hath no Authority in Matters of *Salvation*, because it cannot *absolutely* save or damn People, reasons as *strictly* as he who concludes a Person has *no Authority* in *Civil Affairs*, because he cannot grant or take away *Civil Privileges* of the *highest* Nature.

What therefore your Lordship has thus *logically* advanced against the *Authority* of the Church, concludes with the *same Force* against *all* Authority in the World. For if the Church hath no Authority in Matters of *Conscience*,

science, for this *demonstrative Reason*, because it hath not an *unlimited Authority* in *Matters of Conscience*; then it is also *demonstrated* that no Persons have any Authority in any *particular Matters*, because they have not an *absolute unbounded Authority* in those *particular Matters*.

As thus; A *Prince* hath no Authority to oblige his Subjects to make *War* against *such* a People, because he hath not an *unlimited Authority* to oblige his Subjects to fight *where*, and *when*, and with *whom* he pleases.

A *Father* hath no Authority over the *Persons* or *Affairs* of his *Children*, because he cannot dispose of the *Persons* and *Affairs* of his *Children* in what manner he will.

Masters have no Authority to command the *Assistance* of their *Servants*, because they cannot oblige them to *assist* in a *Rebellion* or *Robbery*.

Thus are all these *particular Authorities*, as plainly confuted by your *Argument*, as the Authority of the Church is confuted by it.

But now, my Lord, have neither *Masters*, nor *Fathers*, nor *Princes*, any Authority in these *particular Matters*, because they have no Authority to command at *any rate*, or as they please in these Matters? If they have, why may not the Governours of the Church have an Authority in *Matters of Conscience*, tho' they cannot oblige Conscience at *any rate*,

rate, or as they please? Why may not they have an Authority in Matters of Salvation, tho' they have not Power absolutely to damn or save?

Your Lordship would therefore have done as much Justice to Truth, and as much Service to the World, if, instead of calling Christians from the Authority of the *Church*, you had publickly declar'd that neither *Masters*, nor *Fathers*, nor *Princes*, have, *properly speaking*, any real Authority over their respective *Servants*, *Sons*, and *Subjects*, and that because they are none of them to be obey'd but in *such* and *such* Circumstances, and upon certain suppos'd Conditions. For you have plainly declar'd there is no Authority in the Church, that it has no Power of obliging, because we are only to obey upon *Terms* and *certain suppos'd Conditions*. If therefore this *conditional* Obedience proves that there is, *properly speaking*, no Authority in the Church, then that conditional Obedience of *Servants*, *Sons*, and *Subjects*, proves that neither their *Masters*, *Fathers*, or *Princes*, have any Authority *properly speaking*.

You say; If there be a Power in some *OVER* others in Matters of Religion, so as to determine these others; then all Communion are upon an equal foot, without any regard to any *intrinsic Goodness*; or whether they be right or wrong; then no Religion is in itself preferable to another,

ther, but all are alike with respect to the Favour of God *.

Now, my Lord, all this might, with as much Truth, be said of any other Authority, as of Church Authority.

As thus; " If there be a *Power* in the
" *Prince*, or in *some* over others in *Matters*
" *of War and Fighting*, so as to determine
" those others; then all *Wars* and *Fightings*
" are upon an *equal* foot, without any re-
" gard to any intrinsic Goodness; or whe-
" ther they be *right* or *wrong*; then no
" *Wars* or *Fightings* are in themselves pre-
" ferable to others, but all are alike with re-
" spect to the Favour of God.

And now, my Lord, what must we say here? Has the Prince no *Right* or *Power* to command his Subjects to wage War with such a People? Or if he has this Power over them, does this make *all Wars alike*? Does this Authority leave nothing to the *Justice* or *Equity* of *Wars*, but make all Wars *exactly* the same with regard to the Favour of God?

Does this Authority of the *Prince* make all *Engagements* equally lawful to the Subject that engages by his Authority? Is he neither *more* or *less* in the Favour of God, for whatever Cause he fights in, because he has the Authority of his Prince? Is it as pleasing to

* *Answ. to Repr. p. 114.*

God that under such Authority he should make War upon the *Innocent*, plunder and ravage the *Fatherless* and *Widows*, as engage in the Cause of *Equity* and *Honour*?

Now, my Lord, if *all Wars* are not alike to the Persons who are concern'd in them, as to the *Favour of God*; if there can be any Cases suppos'd, where it is not only *lawful*, but *honourable* and *glorious* for Soldiers to disobey the *Orders* of their *Prince*; then it is past doubt, that Soldiers may and ought to have some regard to the *Nature* and *Justice* of the *Orders* they have from their *Prince*.

But we have your Lordship's Assurance, that if they may have any regard to the *Nature* and *Justice* of their *Orders*, then there is an end of all *Authority*, and an end of all *Power* of one *Man* over another in such *Matters*.

So that you have as plainly confuted all *Authority* of the *Prince* over his *Soldiers* in *Matters* purely *Military*, as you have confuted all *Authority* of the *Church* in *Matters* purely of *Conscience*. For it is plain to every *Understanding*, that if there is an end of all *Authority* in *Religion*, because Persons may have some regard to the *intrinsic Godness* of things *, that therefore there is an end of all *Regal Authority* over *Soldiers*, if *Soldiers* may have any regard to the *Na-*

* *Answ. to Repr. p. 115.*

ture and Justice of their Military Orders.

Your Argument against Church Authority consists of two Parts; the first Part is taken from the Nature of Authority, and proceeds thus: *If there be an Authority in Matters of Conscience, it must be an absolute Authority over Conscience, so as to be obey'd in all its Commands of what kind soever;* which is as false as if it were said, that if a Father hath Authority over the Person of his Son, then he hath an *absolute* Authority to do what he will with his Person; or if he hath Authority over his Son in *Civil Affairs*, then he hath an *absolute unlimited* Authority in the *Civil Affairs* of his Son.

The other Part of your Argument, is taken from the Nature of Obedience, and proceeds in this manner: *If Persons may have some regard to the intrinsick Goodness of things in Religion, then there is an end of all Authority in Matters of Religion;* which is as false as to say that if a Soldier may have some regard to the Nature and Justice of the *Military Orders* of his Prince, then there is an end of all Authority of the Prince over his Soldiers in *Military Affairs*; or if a Servant may have some regard to the *Lawfulness* of the *Commands* of his Master, then there is an end of all Authority of Masters over their Servants as to such Matters.

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So that if there be any such thing as Authority either in *Masters*, or *Fathers*, or *Princes*, then *both Parts* of your Argument are confuted; for none of these have any other than a *limited* Authority, nor do their respective *Servants*, *Sons*, or *Subjects*, owe them any other *active* Obedience, but such as is *conditional*.

Now if it can be any way prov'd that Obedience to our *Masters*, *Parents*, and *Princes* is a very great *Duty*, and *Disobedience* a very great *Sin*; tho' they can't oblige us to act against the *Laws* of God or the *Laws* of our *Country*; then it will follow that Obedience to our *Spiritual* Governors may be a very great *Duty*, and *Disobedience* a very great *Sin*; tho' they cannot oblige us to submit to their *sinful* or *unlawful* Commands.

And if *common* Reason, the *Laws* of God and our *Country* be sufficient to direct us, where to *stop* in our *active* Obedience to our *Masters*, *Fathers*, or *Princes*, tho' they have Authority from God to demand our Obedience; the *same* *Guides* will with the *same* *Certainty* teach us where to *stop* in our Obedience to the Authority of the Church, tho' that Authority be set over us by God himself.

Tho' this might be thought sufficient to shew the Weakness of your Arguments against the Authority of the Church, yet I shall

shall beg leave to examine them a little farther in another manner.

You say the Authority which you deny, is only an *Authority in Matters relating purely relating to Conscience and eternal Salvation*, an Authority whose *Laws and Decisions affect the State of Christ's Subjects with regard to the Favour of God*; and the reason of your denying it is this, *that if this Authority, or Laws, or Decisions of Men can concern or affect the State of Christ's Subjects with regard to the Favour of God, then the eternal Salvation of some Christians depends upon the Sentence pass'd by others* *.

In order to lay open the Weakness of this Reasoning, I shall state the Meaning of the Propositions of which it consists.

And, first, I suppose an Authority may be properly said to affect the *State of People with regard to the Favour of God*, when their *Obedience* to such an Authority procures his Favour, and their *Contempt* of it raises his Displeasure; and I believe that this is not only a proper Sense, but the *only proper Sense* which the Words are capable of.

It is certainly true that the Authority of our blessed Saviour, was an Authority which affected the *State of the Jews with regard to the Favour of God*; but yet it no other-

Ans. to Repr. p. 28

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wife affected their State, than as their Obedience to his Authority was pleasing to God, and their Disobedience to it, the Cause of his farther Displeasure. This is the *only* way in which the Authority of Christ affected the State of People with regard to the Favour of God; and therefore is the *only* manner in which any other Authority can be suppos'd to affect Persons with regard to the Favour of God.

Secondly; Any *Things* or *Matters* may be properly said to relate to *Conscience* and *eternal Salvation*, when the Observance of them is a *Means* of obtaining Salvation, and the Neglect of them, an *Hindrance* to our Salvation. Thus *Baptism* and the *Supper of the Lord*, are *Matters* relating to *Conscience* and *eternal Salvation*, but then they are only so, for this reason, because the partaking of these Sacraments, is a *Means* of obtaining Salvation, and the Refusal of them, is an *Hindrance* of our Salvation. He therefore who hath Authority in *such things*, as by our observing of them we promote our Salvation, and by our neglecting of them, we hinder our Salvation, he has in the utmost Propriety of the Words, an *Authority in Matters of Conscience and Salvation*.

Hence it appears that it is not peculiar or appropriate to the Authority of the Church *alone*, to relate to *Matters of Conscience and eternal Salvation*, but *equally* belongs to every

other

other Authority which can be call'd the Ordinance of God.

Now all lawful Authority, whether of Masters, Fathers, or Princes, is the Ordinance of God, and the respective Duties of their Servants, Children, and Subjects, are as truly Matters of Conscience and eternal Salvation, as their Observance of any Part of the Christian Religion is a Matter of Conscience and eternal Salvation. And it is not more their Duty to receive the Sacrament, or worship God in any particular manner, than to obey their respective Governours; nor does it more concern or affect their State with regard to the Favour of God, whether they neglect those Duties which particularly regard his Service, or those Duties which they owe to their proper Governours. So that Conscience and eternal Salvation is equally concern'd in both Cases.

For things may as well be Matters of Conscience and eternal Salvation, tho' they are of a Civil or Secular Nature, as the positive Institutions of Christ are Matters of Conscience and Salvation.

For Baptism has no more of Religion in its own Nature, nor has of itself any more concern with our Salvation, than any Action that is merely Secular or Civil. But as Baptism by Institution becomes our Duty, and so is a Matter of Conscience and Salvation; so when Actions merely Secular and Indifferent,

are by a *Lawful Authority* made our *Duty*,
they are as truly Matters of *Conscience* and
Salvation, as any Parts of Religion w^{ill}.
The Difference betwixt a *Spiritual* and
Temporal Authority does not consist in this,
that one relates to Matters of *Conscience* and
Salvation, and *concerns* and *affects* our *Soul*
with regard to the *Favour* of God, and the
other does not; but the Difference is this,
that one presides over us in things relating to
Religion, and the *Service* of God, the other
presides over us in things relating to *Civil*
Life; and as our *Salvation* depends as *essentially*
upon our Behaviour in things relating
to *Civil Life*, as in things relating to the
Service of God, it follows that they are *equally*
Matters of Conscience and Salvation.
And as the *Temporal Authority* is the *Ordinance*
of God, to which we are to sub-
mit, not only for *Peace* but *also* for
Conscience sake, it undeniably follows, that
this *Temporal Authority* as *truly* *concerns*
and *affects* our *Soul* with regard to the *Fa-*
vour of God, as any *Authority* in Matters
purely relating to Religion. For such an Au-
thority could in no *other* *Sense* *affect* our
Soul with regard to the *Favour* of God, than
by *our* *Obedience* or *Disobedience* to it; but
our *Soul* with regard to the *Favour* of God
is as *truly* *affect*ed by our *Obedience*, or *Dis-*
obedience to *any* *Lawful* *Sovereign*, as by our
observing or *neglecting* *any* *Duty* in the
World;

World, and consequently the Temporal Authority, as truly affect our State with regard to the Favour of God, as any Authority in Matters of Religion. *A man or woman*

Seeing therefore by an Authority in Matters of Conscience and Salvation, by an Authority, which can affect our State, with regard to the Favour of God, nothing more is implied, than an Authority, to which our Obedience is a Duty, and our Disobedience a Sin, which is the Case of every Lawful Authority, and plainly appears, that all those frightful Consequences, these Dangers to the Souls of Men which you have charg'd upon such Church Authority, are as truly chargeable upon Masters, Fathers, and Princes, and makes their several Authorities as dangerous Powers over the Salvation of others, as the Authority of the Church.

Thus, when your Demonstration proceeds in this manner; If there be an Authority in some even others in Matters purely relating to Conscience and Salvation, then the Salvation of some People will depend upon it there; Which, if we set in a true Light, ought to proceed thus; If there be an Authority in Matters of Religion, to which our Obedience is a Duty, and our Disobedience a Sin, then the Salvation of some People depends upon it.

But, my Lord, what a Sagacity must he have who can see this dismal Consequence?

Who can see that *Masters, Fathers, and Princes* have a Power over the Souls of others either to *damn* or *save* them, because Obedience to their Authority is a *Duty*, and Disobedience a *Sin*?

Your Lordship cannot here say, that an *Authority* in *Matters purely relating to Conscience and eternal Salvation*, is not express'd high enough, by being describ'd as an *Authority to which our Obedience is a Duty, and our Disobedience a Sin*. For, my Lord, no Authority, however concern'd in things of the greatest Importance in *Religion and Salvation*, can possibly be an Authority of an *higher Nature*, than that *Authority to which our Obedience is a Duty, and our Disobedience a Sin*. It was in this Sense alone that the Authority of our Saviour himself affected the State of the *Jews* with regard to the *Favour* of God; his Authority was of an *high and concerning Nature* to them only for this reason, because their Obedience to it was their Duty, and their Disobedience their Sin.

If we now consider this Authority in the Church in this true Manner in which it ought to be consider'd, your Lordship's Argument against it, either proves a deal too much, or nothing at all.

Thus, if the Consequence be just, that if it be Sin to disobey the Church, then the Church hath a Power of damning us; then

if

it is as good a Consequence in regard to other Authority; as thus, *It is a Sin to disobey our Parents, therefore our Parents have a Power of damning us*; it is a Sin to disobey our Prince, therefore our Prince has a Power of damning us. These Consequences are evidently as just and true, as that other drawn from Church Authority; so that all those *disfmal Charges* which you have fix'd upon Church Authority, are as false Accounts of it, as if you had asserted that every Father, or Master, or Prince, who demands Obedience from his Child, Servant, or Subject in point of Duty, or by declaring that their Disobedience is a Sin, does thereby prove himself to be a Pope, and to have the Souls of others at his Disposal. For it is out of all doubt, that if the Governours of the Church by demanding Obedience to them in point of Duty, or by declaring Disobedience to be Sin, do thereby assert the Claims of Popery, and assume a Power to dispose of the Souls of the People; that any other Authority which requires this Obedience as a Duty of Conscience, and forbids Disobedience as Sin, does thereby claim the Authority of the Pope, and pretend to a Power over the Souls of others.

So that if your Lordship has destroy'd Church Authority, which pretends Obedience to be a Duty, as a Popish Claim; you have also as certainly destroy'd every other Authority

thority, which demands Obedience as a Duty, and as being equally a *Papish Presumption*.

Whenever therefore you shall please to call away *Servants, Children, or Subjects* from their respective *Maisters, Fathers, and Princes*, you have as many *Demonstrations* ready to prove them *all Papists*, if they will stick by their Obedience to them as a *Duty of Conscience*, and to prove their *Governours all Papists* if they declare their *Disobedience to be Sin*.

You have to prove *Church Authority to be a Papish Claim*. And I must beg leave to affirm, that they are as much misled who follow your Lordship against the Authority of the Church, as if they should follow you in the *same Argument* against owning any Authority of their *Parents and Princes*.

The Intent of all this is only to show, that tho' there is an Authority in the Church to which our Obedience is a *Duty* and our Disobedience a *Sin* (which is as high an Authority as can be claim'd), yet this Authority implies no more a *frightful Power of discipline* of our Souls, than any other Lawful Authority, which it is a *Sin to disobey*. Implies such a Power.

For where is the Danger to our Souls? How is our Salvation made subject to the Pleasure of our Church Governours, because God has appointed them to direct us in the manner of worshipping him, and to preside over things relating to Religion, and make it

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our Duty to obey them? Now does this
imply a dangerous Power over our Salvation?
If we sin against this Authority, we endanger
our Salvation, as we do by neglecting any of
those Ordinances of God; and our Damnation
is no more effected by any Power in the
Persons, whom we may be damnd for dis-
obeying, than a Person that is damnd for kil-
ling his Father, is damnd by any Power of
his Father's.
Neither is it in the Power of the Gover-
nours in the Church, who they have Author-
ity in Matters of Salvation, to make our Sal-
vation any more difficult to us, than if they
had no such Authority. For all their Injunctions must be either
Lawful or Unlawful; if they are Lawful,
then by our Obedience to an Ordinance of
God, we recommend our selves to the Favour
of God; and sure there is no harm in this
Authority thus far. And if these Commands
are Unlawful, then by our not obeying
them, we still please God, in choosing rather to
obey him than Men, where both cannot be
obey'd. And where, my Lord, is the Ter-
ror of this Authority so much complain'd of?
Now does this make our Salvation lie at the
Mercy of our Church Governours? We are
still as truly sav'd or damnd by our own Be-
haviour, as tho' they had no such Authority
over us; and tho' we may make their Au-
thority the Occasion of our Damnation, by
our

our rebelling against it. yet it is only in such a manner as any one may make *Baptism*, or the *Supper* of the Lord, the *Occasion* of his Damnation, by a prophane Refusal of them.

Upon the whole of this Matter, it appears, first, that when the Authority of the Church is said to be an *Authority* in *Matters* of *Conscience* and *Salvation*, or an Authority which *concerns* and *affects* our *State* with regard to the Favour of God; that this is the only true Meaning of those Propositions, *viz.* an *Authority* in *Matters* of *Religion*, so which *Obedience* is a *Duty*, and *Disobedience* a *Sin*.

Secondly; That this Authority to which we are *thus* oblig'd, is as consistent with our working out our own Salvation, and no more puts our Souls into the Disposal of such Authority, then our Salvation is at the Mercy of our *Parents* and *Princes*, because to obey their Authority is a *great Duty*, and to disobey it, a *great Sin*.

Your Lordship has yet another Argument against *Church Authority* taken from the Nature of our Reformation, which it seems cannot be defended, if there was then this *Church Authority* we have been pleading for.

Thus you say: *If there be a Church Authority, I beg to know, how can the Reformation itself be justify'd?*

Ans. in Rep. p. 117. and the Occasion of our Damnation by
My

My Lord, I cannot but wonder this should be a Difficulty with your Lordship, who has writ so *famous* a Treatise to inform People *how* they not only *may*, but *ought* in point of *Duty* to get rid of a *real* Authority; I mean in your Defence of *Resistance*.

I suppose it is taken for granted, that *James* the Second was King of *England*, that he had a *Regal* Authority over all the People of *England*, and that they all of what Station soever were his *Subjects*; yet granting this *Regal* Authority in him, and this State of *Subjection* in all the People of *England*, your Lordship *knows how* to set aside that Government, and set up another Government; and even to make it our *Duty* as *Men* and *Protestants* to set up another Government.

Now since you know how to get rid of this Authority in so *Christian* and *Protestant* a manner, one can't but wonder how you should be at a loss to justify the *Reformation*, without supposing that the Church at *that time* had no Authority.

For did you ever justify the *Revolution*, because *James* the Second had no *Kingly Authority*, or that the People of *England* were not his *Subjects*? Nay, did you not defend it upon the quite contrary Supposition, that tho' *James* the Second had a *Regal* Authority, tho' all the People of *England* were his *Subjects*, and had sworn to be his *faithful*
 L Subjects,

Subjects, yet in spite of all these Considerations, did you not assert that they not only *might*; but *ought* to set him aside and chuse another Governour in his stead?

And yet after all this, you *know not how* to defend the *Reformation*, it is a perfectly lost Cause, and not a word to be said for it, unless we suppose that there was no *Authority* in the Church when we *reform'd* from it. Surely if your Lordship lov'd to defend the *Reformation*, as well as you lov'd to defend the *Revolution*, you would not have so *many* Reasons for one, and *none* for the other.

For supposing an Authority in the Church, will not *Tyranny*, *Breach of Fundamentals*, and *unlawful Terms* of Communion, defend our Departure from a *real* Authority in the Church, as well as any *Grievances* or *Oppressions* will defend our leaving a *real* Authority in the State?

What a *pitiful* Advocate, what a *Betrayer* of the *Rights* of the People would you reckon him, who should say, *If there was any Regal Authority in James the Second, if the People of England were his Subjects; I beg to know, how can the Revolution itself be justify'd?*

Yet just such an *Advocate* are you, just such a *Betrayer* of the *Reformation*, you can't defend it, it has no bottom to stand upon; and if there was any *Authority* in the Church before the *Reformation*, you beg to
know,

know, how the Reformation itself can be justify'd?

My Lord, I don't urge this to shew either that the *Revolution* and *Reformation* are equally justifiable, or that they both are to be justify'd upon the *same* Reasons; but to shew that your Lordship from your own *Principles* needed not to have wanted as good Reasons for the *Reformation*, as you have produc'd for the *Revolution*, even supposing the Church of *Rome* had as *real* an Authority over us as *James* the Second had, and that we were as truly in a State of Subjection to that Church before the *Reformation*, as we were in a State of Subjection to that King before the *Revolution*.

Again, you proceed thus; *For there was then* (at the time of the *Reformation*) *a Church, and an Order of Church-men, vested with all such spiritual Authority, as is of the Essence of the Church. There was therefore a Church Authority to oblige Christians; and a Power in some over others. What was it therefore to which we owe this very Church of England* *?

Now, my Lord, I hope you will grant, that just at the time of the *Revolution*,
 “ there was then a *King*, vested with all such
 “ Civil Authority as is of the Essence of a
 “ *King*. There was therefore a *Regal Au-*

* *Answ. to Repr. p. 118.*

Authority to oblige the People of *England*,
 " and a Power in one over others. What
 " was it therefore to which we owe this ve-
 " ry Revolution in *England*?

I suppose you will say that we owe it, not
 to any *Want* of Authority in the late King
James, but to his *Abuse* of his Authority;
 Why therefore is it not as easy to account
 for the *Reformation*, not from the *Want*, but
 the *Abuse* of Authority in the Church of
Rome? Is it an Argument that the People of
England were no *Subjects*, under no Go-
 vernment, nor had any *King*, because they
 would no longer submit to the *Oppressions*
 and *Grievances* of a late Reign, but asserted
 their *Liberties* and appeal'd to the *Condi-*
tions of the Original Contract?

If not, why is it an Argument that the
 Church had no *Authority*, because some Years
 ago the People of *England* would no longer
 submit to the *Corruptions*, and *unlawful In-*
junctions of the Church of Rome, but appeal'd
 to the *Scriptures*, and the Practice of the
first and purest Ages of Christianity?

If your Lordship was so entirely consistent
 with your self as you tell us you are; if you
 never pursued an Argument farther than the
 plain Reason of it lead you; how is it possible
 that you, who have so strenuously defended
 the *Resistance of People against a Legal King**

* *Sev. Tracts.* p. 332.

(for so you expressly call him) should declare that our Separation from the Church of *Rome* cannot be justify'd, without supposing that the Church of *Rome* had never any Authority over us?

For supposing that Church had been really our Sovereign in Affairs of Religion, is it not strange that you, who have asserted that our *present Settlement* is owing entirely to the taking up Arms, and adhering to such as were in Arms against their Sovereign*, should yet declare that our opposing the Church of *Rome*, cannot be justify'd but by supposing, that she never had any *Sovereignty* over us?

Is it not yet stranger, that you, who have defended the *Revolution* by comparing it to the *Reformation*, should yet declare that the *Reformation* cannot be justify'd without supposing that the Church of *England* was under no Authority of the Church of *Rome*?

For, my Lord, if the Church of *England* had not been under the *Authority* of the Church of *Rome*, how could our opposing that Church be compared to the resisting of King *James*? How could our Separation from that Church be a Defence of our withdrawing our *Allegiance* from King *James*, without supposing that the Church before that Separation had as *Real* and *Legal* Authority as that King had before the *Revolution*?

* *Ibid.* p. 366.

Your Words are these; *Why should that (i. e. Resistance) be absolutely and entirely condemn'd, as a damnable Sin, any more than Church Separation, by which we got rid of the Tyranny of Rome? And again, all Church Reformation, is not Church Destruction; Why therefore must all Resistance be call'd Rebellion *?*

Now is it not very strange, my Lord, that after this, you should assert that the Church had *no Authority* before the *Reformation*; and that if it had any Authority, then our *Separation* from it cannot be *justify'd*? Is not this very strange after you had used it as an Argument to justify the withdrawing of our Allegiance from King *James the Second*?

For let us suppose with you, that there was *no Church Authority* at the time of the *Reformation*, and then see how excellent an Argument you have found out in Defence of the *Revolution*, which, upon this Supposition, must proceed in this manner.

The Church of *England* might separate from the Church of *Rome*, who had *no Authority* over her; therefore the People of *England* might resist their *Legal King*, who had a *Regal Authority* over them. Again, the Clergy of *England*, who were *no Subjects* of the Church of *Rome*, might separate from that Church; therefore the People of

* *Sev. Tracts. p. 334.*

England, who were *Subjects* to King *James* the Second, might withdraw their *Allegiance* from him.

Thus absurd is your Argument made, by supposing that the Church had not as real and rightful an Authority before the *Reformation*, as *James* the Second had before the *Revolution*.

Farther; Let us suppose with your Lordship, that if there was a real Authority in the Church at the time of the *Reformation*, then the *Reformation* has no bottom, but is altogether unjustifiable; let us suppose that this Doctrine is true, and then see how consistently you have argued upon this Supposition.

You say the *Reformation* cannot be justfy'd; it has no bottom to stand upon, if the Church of *Rome* had a real Authority; yet this *Opposition*, which is so entirely wrong, because an *Opposition* to Authority, is brought by you as a parallel Case to prove that the *Resistance* against the Authority of King *James* was entirely right. This *Reformation*, which if it was brought about against any Church Authority, is laid to be for that very Reason without any bottom, and to have no Foundation, is us'd by your Lordship to point out the true Bottom and firm Foundation of the *Revolution*.

And here let all the World judge whether Reason and Religion alone can induce any one

one to maintain the *Truth*, the *Justice*, the *Honour*, the *Christianity* of the Revolution; as founded upon Resistance to a Legal King; and yet condemn at the same time the *Reformation*, as having neither *Reason*, nor *Truth*, nor *Justice* to support it, as founded upon a Departure from a real Authority in the Church of Rome. For *Reason* and *Religion* do as plainly give leave to depart from the *highest* Authority in the Church, when the Laws of God can't be observ'd without departing from it, as in any other Case; and there is no more Necessity of supposing or proving that there was no rightful Authority in the Church, to justify our departing from it, than it is necessary to prove such a Person not to be my *Father*, or to have no *Authority* over me, in order to justify my disobeying his *unlawful Commands*.

Again, your Lordship is farther at a loss about the *Reformation*, which cannot possibly be justify'd, if afterwards, an *Authority* in Matters of *Conscience* and *Salvation*, be still claim'd.

Thus you say; *Nor can I ever understand, upon this bottom, (viz. the claiming such Authority) what it was that could move or justify those, who broke off from the Tyranny of the Church of Rome; unless it be sufficient to say, that it was only that Power might change Hands **.

Here your Lordship cannot conceive any thing more unjustifiable than the *Reformation*, if *Church Authority* is still to be kept up; nor can you upon this Claim assign any other Pretence for *reforming*, but *only* that Power might change Hands.

Did your Lordship then never hear of the *Justice* of removing one Authority, and setting up another? Can you think of no Case, where *Equity*, *Honour*, and *Duty* call'd upon a People to *resist* one Power, and yet make another to succeed?

Now if this Practice can be equitable and honourable, and is asserted to be so by your Lordship, can it be conceiv'd that *Reason alone* should induce you to load the *Reformation* with so much *Guilt* and *Injustice*, to condemn it as so groundless an Undertaking; because tho' it set aside the *Tyrannical Authority* of the Church of *Rome*, yet it asserted a true Church Authority, and made Obedience to it necessary to obtain the Favour of God.

Suppose some Friend to the *Revolution*, after hearing that the *Prince of Orange* was proclaim'd King, and a *Regal Authority* set up, mould then have said in your Lordship's Words, *I can never understand, upon this bottom, what it was that could move or justify those, who broke off from the Tyranny of the late King James; unless it was sufficient*

sufficient to say, that it was only that Power might change Hands.

I appeal to your Lordship, whether any thing could be more *extravagant and senseless* than such a Declaration as this from a Friend to the *Revolution*.

And as I freely appeal to the *common Sense* of every one, whether your *own Declaration* express'd in the *same Words* with regard to the *Reformation*, sets you out to any better Advantage in relation to that.

For it is full as good Sense to say, where is the *Justice* of the *Revolution*, or what *Foundation* has it in the Reason of Things, if there is still a *King* to be acknowledg'd, and a *Regal Authority* to be submitted to; as to call out for the *Justice*, and *Equity*, and *Reason* of the *Reformation*, if there is still a *Church Authority* which we are oblig'd to obey. And it is as certainly the *Shame* and *Reproach* and *Injustice* of the *Revolution*, that a Government and *Regal Authority* is still maintain'd, as it is the *Shame*, and *Reproach*, and *Injustice* of the *Reformation*, that a *Church Authority* is still asserted.

And there was no more Necessity in the Nature or Reason of the Thing, that the *Reformation* should disown all *Authority* properly so call'd, in Matters of *Religion*, than that the *Revolution* should have rejected all *Authority* properly so call'd in *Civil Affairs*.

Neither

Neither does the *Reformation* any more contradict itself, or undermine its own Foundation, and give the *Papists* an Advantage over it, by claiming and asserting a *Church Authority*, than the *Revolution* contradicted itself, or conspir'd its own Ruin, by setting up a *King*, and maintaining a *Government* in the State. And it had been just as *wise* as *prudent*, and *politick* Management, if the *Revolution* had set up no Government, but left every Man to himself in *Civil Affairs*, in order to have prevented the Return of the late King *James*; as if the *Reformation* had maintain'd no Church Authority, but left every Person's Religion to himself, in order to keep out *Popery*. And it is just as much Matter of Joy and Triumph to the *Papists*, to see this Authority asserted in the Church of *England*, as it was Matter of Joy to the late King *James* to find that a *Regal Authority* was set up against him.

But to go on; your Argument, when put in form, will proceed in this manner.

The Church of *England* departed from the Authority of the Church of *Rome*, therefore we may *lawfully* depart from any Church Authority. And again; at the *Reformation* we *lawfully* separated from the *Communion* of the Church of *Rome*, therefore we may as *lawfully* separate from any particular *Communion*.

And now, my Lord, can any Argument be more trifling, or draw more absurd Consequences after it, than this? And yet, absurd as it is, it is one of your best, and which you seem to take great Delight in; thus are we told in almost every Page, that if we will stand by the *Reason* and *Justice* of the *Reformation*, we must give up *all Authority* in Matters of Religion; and not pretend to a Necessity of being of any *particular Church*, if we would justify our leaving the *Romish Church*.

But pray, my Lord, you have told us, that the People of *England* of all Stations did *lawfully* and *honourably*, &c. resist the late King *James*; but does it therefore follow that they may as *lawfully* and *honourably* resist King *George*? If not, how does it follow that because we might *justly* separate from the Church of *Rome*, therefore others may as *justly* separate from the Church of *England*?

Is it inconsistent with the Principles of the *Revolution* to declare Men *Rebels*, because it was founded (as you affirm) upon Resistance? If not, why must it be inconsistent with the Principles of the Church of *England*, to declare any People *Schismatics*, because they separated from the Church of *Rome*? Now if you will say that all who take Arms at any time against any King, are justify'd by those, who took Arms against the late King *James*; then you would have some Pretence to make

our *Separation* from the Church of Rome a Justification of every other *Separation* in the World. But since you cannot say this, but have pretended to demonstrate the contrary, that tho' sometimes *Resistance* is not *Rebellion*, yet sometimes *Resistance* certainly is *Rebellion*, you are particularly hard to the *Reformation*, to make it either unjustifiable in itself, or else to be a *Justification* of every other pretended *Reformation*.

But however, as hard as you are upon the *Reformation* in this Place, making it, consider'd as a *Separation*, a Defence of all other *Separations* from the Church of England; yet you your self, to shew your equal regard to both sides of a Contradiction, have asserted the contrary, and declar'd that as all *Resistance* is not *Rebellion*, so neither is all *Separation* *Schism*.

Now, I suppose, when you say that all *Resistance* is not *Rebellion*, it is certainly imply'd that some *Resistance* may be *Rebellion*; and likewise by declaring in the same manner all *Separation* not to be *Schism*, it must as necessarily be imply'd that some *Separation* may be *Schism*. Here therefore you plainly teach us, that some *Separation* may be *Schism*, and some *Separation* may not be *Schism*; yet your present Argument is founded upon the contrary Supposition, that either all *Separations* are *Lawful*, or none are

are *Lawful*; for it is the constant Complaint in every Chapter of your Book, that the Church of *England* should assert any Necessity or Obligation upon others of conforming to her, when she her self deny'd the Necessity of her conforming to the Church of *Rome*. So that the *Lawfulness* or *Justice* of her *Separation* from *Rome*, is urg'd to shew the equal *Lawfulness* and *Justice* of all *Separations* from the Church of *England*; which Argument is plainly founded upon this Proposition, that all *Separations* from any Churches, are either equally *Lawful*, or equally *Unlawful*. Which is directly contrary to this other Proposition, that some *Separation* may be *Schism*, and some *Separation* may not be *Schism*. Which Contradiction is just as palpable, as if you had said, all *Resistance* is not the Sin of *Rebellion*; yet all *Resistance* is either *equally* lawful, or *equally* unlawful.

But to go on, you say that *all* *Resistance* is not *Rebellion*, and for a Proof of it, say, that all *Church Separation* is not *Schism*; which plainly implies, that there is at least as much Difference betwixt some *Separations* from different Churches, as there is betwixt some armed *Resistances* against different Kings. Now if, according to your Lordship, there is as much Difference betwixt *Resistances*, as there is betwixt an Action that is a *Duty*, and an Action that is a *Sin*, and you have prov'd

prov'd this Difference, by comparing those *Resistances* to different sorts of *Separations*, then it will necessarily follow that there may be, nay must be, as much Difference betwixt one *Separation* and another *Separation*, as there is betwixt one Action that is a *Duty*, and another Action that is a *Sin*. This being the true State of the Case, your Lordship's Argument in Defence of the *Separatists* taken from our *Separation* from the Church of *Rome*, will stand thus.

We separated from the Church of *Rome*, because *such Separation* was our *Duty*, therefore the *Fanatics* may separate from the Church of *England*, tho' *such Separation* is a *Sin*: Which is as rational an Argument, as if it should be said, such a one kill'd a Man *lawfully*; therefore any one else may kill a Man *unlawfully*. For if some Separation may be a *Duty*, and some Separation a *Sin*, it is as false and ridiculous to infer, that if *our Separation* is just, it justifies *all other Separations*; as to conclude, that because we may do our *Duty*, others may transgress their *Duty*. For there being manifestly, and from your own Acknowledgment, this great Difference between one Separation and another Separation, that one *Separation* in such Circumstances, will no more justify a Separation in other Circumstances, than the Lawfulness of killing a Man in some Cases, will prove it lawful to kill a Man in all other Cases.

Now if your Lordship has any *Demonstrations* ready, to shew that *Resistance* in some Circumstances is a *Christian Duty*, and *Resistance* in some other Circumstances is a *damnable Sin*; and that it may be as great a Sin to resist some Princes, as it is a Duty to resist others; if you can help us to any plain Rule, any certain Signs to know an honest Christian *Resistor*, from a *Resister* who is a *Rebel* and in danger of *Damnation*; I hope there may be found as plain Rules to shew us who separates *lawfully*, and who separates *unlawfully* from any particular Church: If you can give any Reasons why the late King *James* might be resisted *then*, and yet shew it a Sin to resist King *George* *now*, it's something strange that you can't find any Reasons, why it was our *Duty* to separate from the Church of *Rome* *then*, and yet shew it a *Sin* to separate from the Church of *England* *now*.

For I would suppose at least, that there is as much Difference between separating from the Church of *England* and separating from the Church of *Rome*, as there is betwixt *Resistance* against a good King, and *Resistance* against a *Tyrannical* Oppressor; and if there be this Difference, then you must allow, that it is as false to argue from the *Lawfulness* of separating from one Church, to the *Lawfulness* of separating from the other, as it would be to argue, that because oppressive Tyrants may

may be resisted, therefore just and good Kings may be resisted. I have been the longer in examining this Doctrine in this particular View in relation to *Resistance*, that it may be seen with how much Truth you say, you have recommended such Principles as serve to establish the Interest of our common Country and our common Christianity, of human Society and true Religion, upon one uniform, steady, and consistent Foundation *.

For it is evident that these Principles, if put in Practice, directly tend to the utter Ruin of our common Country, and our common Christianity; for I have shewn that all the Arguments which you have advanced against Church Authority, if they have any Force, conclude with the same Force against all sorts of Authority in the World.

I shall now proceed to a most remarkable evasive Denial of every thing you have said relating to Church Authority, from your own Mouth.

* *Pres. to Cech. Rights of Subjects.*

A Remarkable Evasion of your Lordship's in relation to Church Authority.

THE Learned Committee charg'd your Lordship with denying all Authority to the Church, and leaving it without any Authority to judge, censure, or punish Offenders in the Affairs of Conscience and eternal Salvation *. To support this Charge, they quoted these Words of your Sermon; *Christ is sole Law giver to his Subjects, and himself sole Judge of their Behaviour in the Affairs of Conscience and Salvation; in these Points he hath left behind him no visible human Authority.*

Now how is it that your Lordship has clear'd your self from this Charge? Why truly by declaring, that by a Denial of *all Church Authority*, you only meant to deny to the Governours of the Church a Power of passing the *irreversible Sentence*, or that Christ has left no visible Authority here to judge People at the last Day. When you talk'd so much of Church Authority in Matters of Religion, and of *an Authority left behind*, it was very reasonable to think that

* Repres. p. 4.

you was speaking of an Authority which related to the Church in this World. But it seems, all you have deny'd in relation to Church Authority, is only this, that any one but Christ shall *pass the irreversible Sentence*, or judge us at the last Day.

For you say; *As Christ is to pass the irreversible Sentence, thus he is judge alone. And what I affirm of him, I deny of others in the same Sense in which I affirm it of him: And in no other Sense can I be suppos'd to deny it, because it answers no Purpose* *.

Therefore when you say no Men have any Authority in Affairs of Religion and Conscience, you only say that no Men have Authority to pass the *irreversible Sentence* at the last Day. For you declare that thus it is that Christ alone is Judge, and you only deny that of others, which you affirm of him, and consequently the only Authority which you deny them, is that of judging the World at the *last Day*.

Strange! my Lord, that after so many elaborate Pages for Ecclesiastical Liberty, so many Complements receiv'd for your successful Attacks upon *Church Authority*; that after all, you should declare, that you have not so much as touch'd upon *Church Authority*, but have only been labouring to demonstrate

that the *Judgment of the last Day* is committed to *Christ alone*.

*Christ, you say, is in no other Sense Judge of the Behaviour of Christians in these Points, than as their Condition must and will be determin'd by his Sentence. And when I deny this of Men, I do not, I cannot, mean to deny this of them in any other Sense, but that in which I affirm it of Christ **

So that when you in plain Words seem to deny all Authority in the Church, as by saying, that *Christ alone is Judge of the Behaviour of Christians, in Matters of Religion*, and that he has left behind him *no visible human Authority in these Points*; and such like Phrases, as seem to ordinary Understandings to deny all *Rule and Authority* in the Church; you only mean, that *no one but Christ is to pass the Sentence at the last Day*. This is the *Key* your Lordship has given us to your Writings, which indeed gives them quite another Face, and makes them such a Course of *Amusements*, as exceeds all which have yet been seen in that kind; as will appear from the following Particulars.

Thus when you say, that *in the Affairs of Conscience and Salvation, Christ hath left no visible human Authority behind him*. The meaning is this, that *Christ hath left no body behind him in this World, to pass the*

irreversible Sentence in the next World, i. e. hath left no one to do that here, which can not be done till hereafter. This is the *sublimest Sense* which this Passage is capable of, from your own Construction.

Again, you say, the *Church of Christ is the Number of Persons who are sincerely and willingly Subjects to him as their Law-giver and Judge**; which, according to this new Key, is to be thus understood; The *Church of Christ is the Number of Persons who will sincerely and willingly submit to the Sentence of Christ at the last Day.* For you say, we are to submit to him as our Judge; and you expressly say, he is *in no other Sense judge of the Behaviour of Christians*, than as he is to pass the *irreversible Sentence*; therefore if we are to be *willingly and sincerely* subject to him as Judge, our Obedience or Subjection to him as Judge, can be no otherwise express'd, than by our Submission to his Sentence then pronounc'd.

So that this Definition comes at last to signify a Number of Persons, who sincerely and willingly submit, some to be sav'd, and some to be damn'd at the last Day; for this will be the Effect of Christ's Sentence as Judge.

This is as sound Divinity, as if I should define the Church of Christ, to be a Number

of Persons, who sincerely and willingly submit, some to live, and some to die.

Again, you say, that your *Doctrines relating to the Authority of the Church*, is the very Foundation on which the Church of England stands; and that they are so necessary for its Continuance, that without them it's impossible to defend it's Cause against the Roman Catholics.

Now your Doctrine concerning Church Authority, you have over and over declar'd to be only this, *that Christ alone shall judge the World at the last Day*. For you expressly say, that you deny the Church an Authority of judging in *no other Sense*, than in the Sense in which you affirm it of Christ.

Now, my Lord, how comes this Doctrine to be the Support of the Church of England? How can it possibly have any relation to the Merits of the Cause? Does it follow that the Pope had no Legal Authority in England, that *Transubstantiation* is false, that *Purgatory* is a groundless Fiction, and *Prayers to Saints* are unlawful, because *Christ alone shall judge the World*? This is what you have affirm'd of Christ, this is all which you have deny'd of Men; and this Doctrine it seems about *Church Authority*, as you are pleas'd to call it, is the *only Support* of the Church of England, and the *very Foundation on which it stands*.

A Ro-

A *Roman Catholick* tells me that *Transubstantiation* is true; I answer him no, that cannot be, and that for this reason, because no Order of Men shall judge us at the last Day, Christ alone should do it. Could any thing be more extravagant, or more foreign to the Purpose, than such an Answer as this to a *Roman Catholick*? And yet, according to your Account of the Matter, this is the only Answer which can be defended. For you have deny'd *no Authority* to the Church, but that which peculiarly belongs to Christ as Judge at the last Day; and yet you say that your Doctrine relating to Church Authority, is the very Foundation and Support of the *Reformation*.

Now if this Doctrine be our only Defence against the Church of *Rome*, and what alone supports us against that Church, then the *Presbyterians*, the *Independents*, *Quakers*, and all sorts of *Fanaticks*, who own this Doctrine, that Christ alone shall pass the last Sentence, are by it as well defended against the Church of *England*, as she is against the Church of *Rome*; so that it makes us as much wrong in regard to the *Dissenters*, as it makes us right in regard to the *Papists*; and tho' it should give us *Victory* over the *Papists*, yet it makes us fall a Conquest to the *Fanaticks*. For it is certainly as proper for a *Quaker* to reply to the Church of *England*, that his Reformation is justify'd against the

the Authority of the *Church of England*, because Christ alone shall judge the World at the last Day; as for the Church of *England* to make that Answer to the Church of *Rome*.

Your Lordship says, for you to deny Church Authority in any other Sense, *answers no Purpose*. Pray, my Lord, what Purpose does this manner of denying answer? Here is a Dispute about Church Authority, and the Powers of Ecclesiastical Governours: your Lordship interposes, and declares that no Men shall *pass the irreverfible Sentence at the last Day*. To what Purpose, my Lord, is this Declaration? Does it strike any Light into the Controversy, or any way point out the Merits of the Cause? Does this inform us whether there is any such thing as Church Authority, or where it is seated? If two *Families* were trying their Title to the same Estate, and the Judge should pretend to determine the Matter, by saying that *God alone is sole Proprietor of all Things*, it would be as much to the Purpose, as to tell us in the Controversy about Church Authority, that *Christ alone shall judge the World*. Does this any way prove that there is no human Authority in the Church, or that Christians are no way concern'd with it? What an excellent Argument is this? *Christ alone shall judge the World*, therefore no Men have *any Authority* in Religion, therefore it can no way affect you
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with regard to the Favour of God, whether you submit or not, to such human Authority?

Whether your Lordship is forc'd upon this Method of explaining your self, by any other Motives than those of Sincerity and Conviction, is what I shall not presume to say; but I believe, if a Person should be call'd to account for saying the *King* had no Right to *create Peers*, and should afterwards defend himself, by saying that he only meant he could not *create* in that Sense, in which *God alone* could create; I am apt to think such a Defence would be no great Recommendation of his Sincerity. But, my Lord, it would be as proper and as ingenuous for a Person so accus'd to make such a Defence, or rather such an Escape, as for your Lordship, after the most express repeated Denials of *all Church Authority*, to declare that you only meant to exclude it from passing the *irreversible Sentence* at the last Day. And the Nature of Church Authority is as much settled and determin'd by this Declaration, as the King's Power in his Kingdom, as to the Creation of *Peers*, is declar'd by saying that *God alone* can create.

For is it any Argument that no Persons have any particular Authority to baptize others, to admit to the holy Sacrament, and exclude unworthy Persons from it, because they are not to judge the World at the last Day? Is it a
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Proof that Bishops have no Authority to ordain, to confirm; no Commission from God to take care of Religious Matters, and see that all Things in the Divine Service be done decently and in order, because Christ alone is to pass Judgment upon all at the last Day? Does it follow that Men are under no Church Authority, but may chuse any Government, or no Government as they please, because Christ alone shall call the World to Judgment? There is as much Logick in saying that *Jesus Christ* suffered under *Pontius Pilate*, therefore Bishops have no more Authority than Lay-men; as to say they have no Authority in Religious Affairs, because Christ is to judge the World.

Yet you say this was the only proper Sense in which you could be suppos'd to deny it. Now, my Lord, I should have thought it had been more to the Purpose, to have deny'd Church Authority in some such Sense, as it had been falsely claim'd by some body or other, that it might have been said that you had an Adversary some where or other. But in this Matter, you have not so much as an Adversary in this World; for no one pretends to be Judge, as Christ is Judge, or sets up the *Authority* of the Church in Opposition to the last *Tribunal*; yet this is the *only manner* of Judging, the *only sort* of Authority, which you say you have deny'd to others; therefore you have only deny'd that

which

which was never claim'd; you have only deny'd that which no more relates to *Church Authority*, than it relates to *Church Musick*. The *Pope* himself neither pretends to pass Sentence at the last Day, nor that his Judgments here will have any Effect in the next World; but conditionally, that is, *clave non errante*. Now this is not a Sense in which Christ alone is Judge, therefore it is not a Sense in which you have deny'd it to others. So that notwithstanding this long elaborate Treatise against Church Tyranny and Popish Claims, *Popery* itself is as safe and sound as ever it was. For you have deny'd this Power of Judging in *no other Sense*, than as you have affirm'd of Christ, as he is to pass the last *irreversible* Sentence at the Day of Judgment; but the *Pope* does not claim it in that Sense, therefore the *Papal Power* is untouch'd by your Lordship.

Here I must observe how your Lordship has evaded the great Points in Dispute, both concerning the *Nature* of the Church, and Church Authority. When you was charg'd with describing the Church contrary to *Scripture* and the *Article* in the Church of *England*; your Answer was, that you had only describ'd the *Invisible Church*; which was saying in other Words, that in a Dispute amongst *Visible Churches*, and about Church-Communion, you describ'd a Church which had no relation to the Matter, nor ever can have to

any Dispute amongst Christians. This, my Lord, to speak tenderly of it, may be call'd only an *Evasion*.

Again, as to Church Authority, your Lordship has been charg'd with denying it all, and leaving it no right to judge or censure in the Affairs of Conscience. Your Answer is this, that you have only deny'd that Christ has left any Men here to judge us at the last Day. That is, in a Controversy about the *Existence* of Church Authority, the *Extent* and *Obligation* of its Laws, you have only deny'd such an Authority as no body claims, nor ever will be executed till *all Visible Churches*, and Disputes about them, will be at an end, *viz.* the Day of Judgment.

This, my Lord, is another Evasion, and that in the very chief Point in Dispute, where Sincerity should have oblig'd you to have been open, clear and express. But no sooner are you touch'd upon this Point, but you fly into the Clouds, and the very Dissenters themselves lose sight of you.

Thus when you had plainly said, that *Christ hath left behind him no visible human Authority in the Affairs of Conscience*, the Dissenters might justly think they had nothing to be charg'd with for their Disobedience to Bishops; they might well think that they were left to any Government, or no Government in Religion, as they pleas'd, since Christ had left *no visible human Authority*; but then

how

how must they be astonish'd, my Lord, to find that your Assertion about Church Authority, does not at all relate to the Church in *this World*, but to the Exercise of a certain Authority in the *next World*, after all Churches on the Earth are at an end? To find that you have deny'd no Authority to any Men, but that which peculiarly belongs to Christ at the last Day: That is, that you deny'd no Authority which ever was claim'd either by *Protestant* or *Popish* Churches, or indeed which relates to the Church in *this World*?

Suppose, when his Majesty was last at *Hanover*, any one should have asserted, that the *Regency* had no Authority in Civil Matters; would the *Regency* have thought it any Excuse, if he had said that he only meant they were not the Governours of *Hanover*? Yet, my Lord, it would be as proper an Apology for him who had deny'd the Power of the *Regency* in *Great Britain*, to say he only meant they had not the supreme Power in *Hanover*, as for your Lordship, after a Denial of *all Visible Church Authority* in *this World*, to say you only deny'd an Authority to pass the irreversible Sentence in the *next World*.

Thus has your Lordship left the Dispute, and only pretended to deny that which no body ever claim'd, *viz. that any Men have Authority to judge the World in Christ's stead, or pass the irreversible Sentence at the last Day.*

Your

○ Your Lordship is here apprehensive, that you shall be charg'd with *fighting without an Adversary*, and therefore you point out several, and say, I meant it against those who are so very free in declaring others of Christ's Subjects out of God's Favour; and in obliging Almighty God, to execute the Sentences of Men.

○ There has been indeed, my Lord, a Number of Men, ever since Christianity appear'd in the World, who have been very free in declaring *Hereticks* and *Schismaticks* out of God's Favour, and who have maintain'd that these *Hereticks* and *Schismaticks*, when censur'd by the Church, cannot be receiv'd into God's Favour, but by their submitting to, and returning to the Church. But now, if your Lordship means your Doctrine against these, you are still *without an Adversary*, and might as well mean it against no Body; for these Men never pretended to judge others in Christ's stead, or to erect an Ecclesiastical Authority in Opposition to the Great Tribunal, which is the only Authority you pretend to deny.

You go on; If we had no such amongst Protestants; yet it might be pardonable to guard our People against the Presumptions of the Roman Catholicks; who assume to themselves that Power of Judgment, which Christ alone can have.

Surely

Surely your Lordship must have so great an Aversion to Popery, that you never could so much as look into their Books; for otherwise I can't conceive how you should not know, that the *Roman* Catholicks pretend to no Power of Judging so as to affect People, but upon certain Conditions, as *clave non errante*; but I suppose this is not a Power of Judging which belongs to our Saviour; *clave non errante* has no Place in his Judgments. How then can your Lordship charge the *Papists* with assuming his Power, when that which they assume, cannot be ascrib'd to him without Blasphemy? So that, my Lord, it is just as pardonable to guard your People against these Presumptions, as it is to alarm them with false and imaginary Dangers.

Again you say; *But how lately is it, that we have had People terrify'd with this very Presumption, even by Protestants; and the Terms of Church Power, and the spiritual fatal Effects of Church Censures made use of to frighten Men into a separate Communion?*

My Lord, I shall not here enter into the Merits of that Controversy, which your Lordship here points at; it being the Doctrine it self which your Lordship blames, and not the Misapplication of it. Thus you censure them, not because they would draw People from a true Church to a false one, but because they pretend

pretend to frighten Men out of one Communion into another. This is your Lordship's heavy Charge against them, that they should presume to talk of the Differences of Communions, and prefer one Communion to another. So that whoever thinks any way of Worship to be dangerous, and endeavours to withdraw People from it, is here censur'd by your Lordship, as pretending to judge in Christ's stead, and setting up an Authority in Opposition to the last Day.

Your Lordship saith, it is with this *very Presumption* (*viz.* that they can pass the irreversible Sentence) *that these Men have endeavour'd to frighten People into a separate Communion.* If I should say that it is upon *Presumption* that Christ never appear'd in the World, that your Lordship has deliver'd your late Doctrines, I should freely submit to the Charge of Calumny; and I am sure your Lordship has ventur'd as far in saying that it was with *this very Presumption* that these Men deliver'd such Doctrines. And your Lordship has as much reason to charge them with *Atheism*, as with this *very Presumption*; for they no more presume to judge in Christ's stead, or pass the irreversible Sentence, than they presume there is no God.

Your Lordship has still, it seems, another Adversary, a late Writer (the Dean of Chichester) *who has spoken unwarily of the Effects of the Spiritual Punishments,*
the

the Church inflicts, being generally suspended till the Offender comes into the other World.

This first Censure is very modest, carrying it no farther than an *unwary* Expression; but presently the Charge advances; and, you say, *if it be thus, you confess you think the Condition of Christians much worse than the Condition in which St. Paul describes the Heathens; who are left to their own Consciences and the righteous Judgment of God.* So that at last it comes to this, that the Dean has taught such Doctrine as makes it more desirable to be a *Heathen* than a *Christian*.

Let us therefore try how this Charge is supported: The Dean has said, *the Effects of Spiritual Punishments are generally suspended till the Offender comes into another World*†; therefore, says your Lordship, *the Condition of Christians is much worse than that of Heathens, and the reason is this, because Heathens are left to their own Consciences and the righteous Judgment of God; so that if Spiritual Punishments signify any thing to Offenders in the other World, or have any Effect there, then such People are in your Lordship's Judgment, not left to their own Consciences and the righteous Judgment of God.*

Answ. to Repr. p. 35.

† *Serm. p. 8.*

P

Pray,

Pray, my Lord, how does it follow that if spiritual Punishments have any Effect in the other World, that then Offenders are not left to the righteous Judgment of God?

Is it an Argument that People are not left to the righteous Judgment of God, because they are to be punish'd in the other World? Or is it an Argument that they are excluded from God's righteous Judgment, because they are not punish'd till they come thither? I should have thought it a plain Argument for the direct contrary, and that one could not give a stronger Proof that such Offenders were left to the righteous Judgment of God, than by saying that the Effects of such Punishments are not felt till the Offender comes into the other World: I should have thought this a manifest Declaration that the Offender was to fall to the righteous Judgment of God, since he was not to feel any Punishment till he was fallen into God's Hands. If the Dean had intended to teach that Church Punishments have no Effect, but such as the righteous Judgment of God gives them, how could he have better signify'd his Intention, than by declaring that the Effects of such Punishments are generally suspended till the Offender comes into the other World? How could the Dean more expressly guard against any horrible Apprehensions of Church Censures, or more directly refer the Cause to God, than he has here done? His Words

are

are a plain Declaration, that such Offenders must fall to the *righteous Judgment of God*, since they are to fall into his Hands before they feel the Effects of such Punishment.

If any discontented Offender against the Church should tell me, that if the Censures of the Church can signify any thing to him, he should be glad to be a *Heathen* and have his Fate amongst them; would it not be sufficient Matter of Satisfaction to tell him, that these Punishments will have no Effect but in the other World, where there can be no Injustice; and that it is the same God who judges the Heathens, who will judge Christians?

Yet this Declaration, which is the only Ground for Satisfaction to Men of Conscience, under the Censures of the Church, is by your Lordship pretended to be such an Evil as to make us rather resign our Christianity, than submit to it. This is all which the Dean has said to make it more desirable to be a *Heathen* than a *Christian*.

Suppose, my Lord, the Matter had been worded stronger, and instead of saying that the *Effects of spiritual Punishments* are generally suspended till the Offenders come into the other World, it had been said, the *spiritual Censures* of the Church shall rise in the Judgment and condemn Offenders. If it had been thus express'd, what Complaints might you not have made against such unwary Expressions? What Cruelties and Hard-

ships might you not have charg'd on such Doctrine? And how advantageously might you have compar'd the Felicity of *Heathenism* to such *Christianity*?

But, my Lord, that *Divine Person* who has reserv'd to himself the righteous Judgment of the World, has yet declar'd to a certain *Generation*, that the Men of *Nineveh* shall rise up in the Judgment with them and condemn them, because those repented at the preaching of Jonas, but these did not, tho' a greater than Jonas was with them*.

Now, my Lord, here lies the same Objection against this Doctrine, which there does against the *Deads*. For is it not full as hard that the *Repentance* of the Men of *Nineveh*, or any where else, should have any Effect upon the Impenitent at the Day of Judgment, as that the *Censures* of the Church should have any Effect upon Offenders in the other World? Is it not as cruel that the Impenitent shall have their Guilt aggravated by other People's *preaching* or *Repentance*, as by other People's *Censures*? And would it not be as proper here to say, if this be so, happy they who never heard of *Preaching* or *Repentance*, as to set forth the Happiness of *Heathens*, because they are free from *Church Censures*? If the *Sentence* of the Church will rise in Judgment and condemn Offenders,

then

then you say such Persons do not fall to the righteous Judgment of God. But is not this as true of the Men of *Nineveh*, that if they shall rise up in Judgment and condemn the Impenitent, that then such Persons are not left to the *righteous Judgment of God*?

So that had you been one of our Saviour's Hearers, you must have been as much astonished at his Doctrine, as at the Dean's *un- wary Expression*, and have been oblig'd to say then, as you have said now, *that you have such Notions of the Goodness of God, and of his gracious Design in the Gospel, that you think it your Duty to declare your Judgment, that the Supposition is greatly injurious to the Honour of God and of the Gospel, and the thing itself impossible to be conceiv'd*.

Your Lordship has here only advanc'd this Argument against the *Significancy* of Church Censures, but any one else may as justly and to as much Purpose urge it against every Part of Christianity.

Thus it may serve to prove that it would be better never to have had the Scriptures; for if any Texts of Scripture shall rise in Judgment and condemn those who disbelieved them, or disregarded their Doctrine, then it may be said, much happier are the Heathens, who have nothing of this to fear from any

Scriptures, but are left to their own *Consciences* and the *righteous Judgment of God*.

Again; As this Argument proves even the Scriptures to be an Unhappiness, so will it prove every Advantage in human Life to be a Misery.

For it is certain that the *Examples* of religious Men, the good *Advice* of our *Friends*, and the virtuous *Commands* of our *Parents* and *Governours*, will, if neglected, affect our Condition; and tho', like the spiritual *Corrections* of the Church, they may not be felt here, yet hereafter they will rise in Judgment and condemn us. May I not here say with your Lordship, if the Case be thus; if other People's *Wisdom*, *Virtue*, *Advice* or *Commands* can affect our State in the next World, then more happy are those who never saw a good or wise Man in their Lives, and who have nothing to fear from the *Advice* or *Commands* of any, but are left to their own *Consciences* and the *righteous Judgment of God*.

So that you can't condemn the *Dean's* Doctrine as *horrible*, without condemning it as an *horrible* thing, that the Men of *Nineveh* should rise in Judgment and condemn the impenitent *Jews*; or an *horrible* thing that the *Light* of the *Gospel*, the *Blessings* of Christianity, and the *Advantages* of Education should have any *Effect* in the next World upon those, who despised them in this World.

scilicet

Of

*Of the Authority of the Church, as it
relates to Excommunication.*

IN order to vindicate this Doctrine thoroughly, and shew upon what bottom it is founded, I shall, as briefly as I can, state the *Nature and Intent* of spiritual Punishments, and shew what Effects they have upon Offenders in the other World; from whence, I persuade my self, it will farther appear, that such Effects do no more exclude Persons from the righteous Judgment of God, than the Heathens are excluded from his righteous Judgment.

Now that corrupt Members may be cut off from Christian Communion, till by their Amendment they recommend themselves to a Re-admission, is plain from Scripture. This is even granted by your Lordship, that *Christians may set a Mark upon Notorious Offenders, even by refusing to them the peculiar Tokens and Marks of Christian Communion, as well as by avoiding their Company and Conversation*. But then your Lordship makes no more of it, than a Right which all Christians have to avoid an open, wilful, and

scandalous Sinner * ; so that *this Excommunication, consider'd as a Church Act*, is only the same Power in a Body or Society, of avoiding Persons they abhor, which is the common Privilege of every single Person; whether in or out of the Church, to shun those he dislikes.

And all the Excommunication you allow, is this, that as private Persons have a Right to shun and avoid those they dislike, so the Church may exclude such Members as are disapprov'd of; and that this judging, or excommunicating, is a Right equally invested in all Christians, and entirely without any Effect upon the Person excommunicated, so as to make his Condition either better or worse before God.

I shall therefore, my Lord, beg leave to shew that the Power of Excommunication, is a *Judicial Power*, which belongs to particular Persons, which they have a Right to exercise from the Authority of Christ; and that Persons so excommunicated are not to be look'd upon, as Persons who are only to be abhorr'd and avoided by Christians, as any Man may avoid those he dislikes, but as Persons who are to be avoided by Christians, because they lie under the *Sentence* of God, and are by his *Authority* turn'd out of his Kingdom.

That Excommunication is a Power which belongs only to particular Persons, will appear from the Nature of the Thing itself, as it is an Exclusion of Persons from the Christian Worship: for as only particular Men can *officiate* in the Christian Worship, and admit People into Communion; so only those Persons can refuse the Sacrament, and exclude Offenders from Communion. Nothing can be more plain, than that those who can alone administer the Sacrament, can alone exclude Men from it.

All Persons are admitted conditionally into the Christian Covenant, and have only a Title to the Benefits of it, or the ordinary Means of Grace, as they perform the Conditions of their Admission; and those same Persons who have alone the Authority to admit them into the Church upon those Conditions, have alone the Authority to exclude them for Non-performance. And their Act of Exclusion is *as effectual* towards the taking from them all the Privileges of Christians, and as truly makes them *Aliens* from the Kingdom of God, as their Act of Admission at first entitled them to all the Benefits of Church-Communion. For as they have as much Authority to exclude some, as they have to admit others into the Church, the Authority being the same in both Cases, it must be in both Cases *equally* effectual.

If your Lordship will say that all People, are equally qualify'd to admit Persons into the Church, that, *Go ye, and baptise all Nations*, conferr'd the same Powers on all Christians; then indeed it must be granted that Excommunication, or Exclusion from the Church, is a Right equally invested in all Christians. But as sure as Christ gave peculiar Powers to his Apostles, as sure as they left particular Men to succeed them in their Powers, so sure is it that only such Successors can either admit or exclude Persons from Christian Communion.

Secondly; That Excommunication belongs to particular Persons, will appear from the Institution of it in Scripture.

If thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone. But if he will not hear thee, then take with thee one or two more. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen Man, and a Publican. Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

Here, my Lord, is as plain an Institution of Excommunication, as can well be con-

* Matth. 18. 15.

ceiv'd, and he who can doubt of it, may doubt whether Baptism be instituted in Scripture.

First we may observe that here is an Authority given to the Church over the Offender, and that *such* an Authority, as neither belong'd to private Men, either separate or united together; for the Offender here had first been admonished, by a single Person, then by *one or two more*, i.e. an indefinite Number, but still here is nothing granted but Admonition; but as soon as he is brought before the Church, there is an Authority appears, and the Offender is to feel its Sentence, *let him be unto thee as an Heathen.*

Secondly; That this Authority did not belong to the Church, consider'd *only* as a greater Number of Christians, but as it signify'd particular Persons who had this Authority from Christ, for the Edification of his Church.

For Christ expressly declares in the following Verse, that *where two or three are met together in his Name, there is He in the midst of them.*

Here is the Description of that Church before whom the Offender was to be brought, and whose Authority Christ promises to support; it is *two or three met together in his Name.*

Now the Church had not this Authority over the Offender, consider'd as a *Number*, i. e. as two or three; for we see that the Offender had been already before *such* a Church; he had been before *two or three*; and after Neglect of them, he was brought before another *two or three*, met together in *Christ's Name*. Which is a plain Proof that the Offender was not censur'd by the Church, as it signifies a Number of Christians, but as it implies particular Persons acting in the *Name* of Christ, and with *his Authority*.

Thirdly; We may observe that the Authority here granted to the Church is a *Judicial Authority*, such an Authority as affects and alters the *Condition* of the Person excommunicated, imply'd in these Words, *let him be unto thee as an Heathen*; that is, as the Bishop of Oxford observes, in the most natural and common Sense of the Words, they should look upon him no longer as a Member of the Church, but place him amongst Infidels*; and again, *as reduced into the State of Heathens*†.

Now unless it can be said that a Person who is turn'd out of the Kingdom of God, and reduc'd into the State of Heathens, is in the same Condition which he was, when he was in the Church, and had a Right to all the Benefits of Communion; unless we can

* *Char. Gov.* p. 351.

† *Ibid.* p. 356.

say that a Person thus rejected from the Means of Grace, by the *Commission* of Christ, is in the same Condition with him, who is continued in the Church by the *same Commission* of Christ; it must be allow'd that here is a *Judicial* Power granted to the Church, and such as affects the Condition of the Offender in the Sight of God.

Fourthly; It is to be observ'd that this Authority of the Church is made *Judicial* by the express Promise of God to ratify and confirm it. For after it is said, *let him be unto thee as an Heathen*, it is declar'd that *whatsoever they should thus bind on Earth, should be bound in Heaven*.

From all this, it plainly appears, that Excommunication is as truly a Divine *Positive Punishment*, as Baptism is a Divine *Positive Blessing*; and that the one as certainly *excludes* us from the Kingdom of God, as the other *admits* us into it. For since here is as plainly Christ's *express Authority* to take from some Men the ordinary Means of Grace, and exclude them from the common Benefits of Christianity, as there is his Authority to *go and baptise all Nations*; I desire to know why one is not as truly a Divine *Positive Institution* as the other? Is not Christ's Authority as effectual and significant in excluding, as in admitting Persons into his Kingdom? Is not that same Power as able to take away the Privileges of Church-Membership,

Bertham, as it was at first to grant them?
 If therefore there be any Blessing or Happiness in our being admitted into the Church; there must be as much Misery and Punishment in our *Exclusion* out of it. For as it implies the Loss of all those Privileges and Favours we were made Partakers of, by our Admission into the Church; so we must needs be punish'd in the same degree that we were happy.

If therefore *Baptism*, a Divine *Positive Institution* to admit us into the Privileges of Christianity, makes any Alteration in our Condition, as to the Favour of God, *i. e.* if we are brought any nearer to God by Baptism, than we were before; then it plainly follows *Excommunication*, a Divine *Positive Institution*, which deprives us of all these Privileges of Christianity; and, as the Bishop of *Oxford* expresses it, *reduces Offenders into the State of Heathens*; must needs affect our Condition with regard to the Favour of God.

For if there be any thing in Baptism which is just Matter of Joy, there is something equally Terrible in Excommunication; which, when rightly executed, as effectually makes us Aliens from the Promises of God, as Baptism, when rightly administer'd, makes us Children of God, and Heirs of eternal Life. So that he who can ridicule and expose the *Terrors and Effects* of Excommunication, is acting

acting just as Christian a part, as he who fleers at and despises the Benefits and Advantages of *Baptism*.

Seeing therefore the Church hath as express an Authority to turn some Men out of the Church, as it hath to admit others into it, it is as false an Account of *Excommunication*, to make it only that *common Right* which every Man has, to avoid those he dislikes; as if it should be said, that *Admission* into the Church by Baptism, implies no more, than that *common Right* which every Man has to do Offices for those he likes. Now, my Lord, is Baptism to be administer'd, because Persons may do good Offices for one another? Is there a Power in the Church to encrease its Members, by admitting others into Communion, for this reason, because People have a common Right to chuse their Company? If not, my Lord, how comes the Exclusion of Members to be nothing but a *common Right* of avoiding those we dislike? Are not Persons excluded from all the Benefits of their Admission? So that if there was any Authority requir'd for the Admission of Persons into the Church, if this Authority was only from God, it is certain that an Exclusion from these Church-Privileges, cannot be executed but by the same Authority, which first granted them. For no Person can be deprived of any Privileges, but by that Power which at first granted them.

When

When therefore your Lordship recurs to the *common Right* of Persons to avoid, if they can, those they dislike, in order to state the Nature of Excommunication; it is just as much to the Purpose, as if I should get a *Chymist* to examine the natural Qualities of Water, in order to state the true Efficacy of *Baptism*: for Men no more act by any Powers of their own when they exclude Offenders, than they baptise others into Communion by their own Authority, or than Water unites them to Christ by its natural Qualities.

Yet your Lordship sets forth the Nature of Excommunication, and the Right the Church has to it, only from that *common Right*, which all Christians have of avoiding if they can those they dislike. Thus you say, the Church may excommunicate, because every Person has a Right to judge, nay he cannot help judging of the Behaviour of Men*; that every Man will judge him to be a Murderer, who takes away his Neighbour's Life unjustly.

This comes up as truly to the Nature of Excommunication, and is as just an Account of it, as if any one should set forth the Authority of a British Judge, and shew the Extent of his *Judicial Power*, by saying, he indeed may judge and condemn a Murderer,

for this is the Right of every Person to judge, *and no one can help judging and condemning a Murderer.* It is as consistent with Sense thus to set out the Power of the Judge, as it is with Reason and Scripture, to compare Excommunication to that private Power of *Judging* and *Thinking* which every one enjoys.

For, my Lord, can it be suppos'd that when our Saviour tells them, that they should reject such a Person out of the Church, and look upon him as an Heathen, and that he would bind, *i. e.* confirm their Sentence; can it be suppos'd that he only meant they might *think* and *judge* a wicked Person to be a wicked Person, only in such a manner as every Man can't help Thinking and Judging? If our blessed Lord only here intended this, what occasion was there for his Promise to ratify their Judgment? What need is there of an Assurance; that they shall privately judge, what they can't help privately judging? Or indeed to what Purpose is any Promise at all made here, if nothing is to be effected? If this Sentence be only a private, unauthoriz'd Declaration, like the Opinion or Judgment of private Men, what room can there be for this Ratification of our Saviour? If no Effects are intended in the *Judgment* of the Church, what can be the Meaning of this Promise? Or rather, since our Saviour has here instituted the Authority, and promis'd

mis'd to ratify the Exercise of it, how dares any Christian to compare it to a private personal Power of Judging, or declare that it is without any Effect upon the Condition of Christians? For, my Lord, either something is here promis'd to the Sentence of the Church, or there is not; if there is something promis'd, then the Sentence of the Church is no more like the personal Sentence of private Men, than the Power of a Judge is like the Power of a private Man; if you will say there is nothing here promis'd in these Words, *whatsoever ye shall bind on Earth, shall be bound in Heaven, &c.* then you must say that there is nothing at all meant in them; for it is impossible to shew that they can have any other Meaning, than that of a Promise; so that if no Promise is made, they are certainly so many dead Letters.

Again; That this is a *Judicial* Power, is also evident from the Case of the incestuous *Corinthian*, *St. Paul* says, *what have I to do, to judge them also which are without?* Now the Apostle could not have put this Question, if by Judging here had been meant no Authority, but a private Power of judging and thinking a Sinner to be a Sinner. For a Man can no more help judging a Murderer to be a Murderer, which is without the Church, than if he were within the Church. And it is as proper for us to judge and think aright of those who are out of the Church,

as of those who are within it. So that St. *Paul* could not mean, what have I to do to think a *Murthurer* to be a *Murthurer* which is without the Church, it being every Man's Duty to think as truly of all Things and Persons as he can. Seeing therefore he plainly intimates that he had a Power of Judging in the Church, which did not belong to him out of the Church, it follows that this Power was *Judicial* and *Authoritative*; for a private Power of Judging and Thinking belongs to every Man with regard to every Thing.

We shall more easily understand what is meant by the *Effects* of spiritual Punishments, if we consider them under this Division.

First, Such as are the primary and intended Effects; secondly, Such as are only the *accidental* Effects of them.

Now as to the primary and intended Effects of spiritual Punishments, they are these.

First, To preserve the Honour of God and his Church, that ill Members being cut off, it might be *presented a glorious Church, not having Spot or Wrinkle, or any such thing; but that it might be Holy, and without Blemish* *.

Secondly, To reform Offenders, and reclaim them from their Vices; it is a Discipline given to the Church for the Edification, and not the Destruction of its Members.

* *Ephes.* 4. 25.

Thus St. Paul says, the incestuous Corinthian was to be delivered over to Satan, for the Destruction of the Flesh, that his Spirit might be saved in the Day of the Lord *.

Thirdly, To preserve the rest of the Church from the ill Influence of their Example, and that by such Punishments exercis'd upon others, they might fear, and learn from thence not to offend.

These are the intended Effects of the Punishments which the Church inflicts, to preserve it a Holy Sociery, and save the Souls of its Members.

God Almighty has instituted several Means for the Advancement of Virtue, and the Salvation of Mankind; and amongst others, he has set up this Authority of the Church to promote the same Ends. It is his *human, ordinary* Means for the Preservation of his Church; and therefore as it cannot operate infallibly, or affect People with a Divine Certainty, it is only conditional, and is to prevail towards the Salvation of Mankind, as far as human and conditional Means can prevail.

And indeed it is an Institution which has a very natural Tendency to produce the Effects design'd by it. For, considering Christianity as a Covenant with God, wherein our Title to Happiness depends upon our Use of

* 1 Cor. 5. 5.

the ordinary instituted Means of Grace, nothing can more naturally induce us to live worthy of such Means, than this Authority in the Church to withdraw them upon our Abuse, and expel us from the Terms of the Covenant. Men would not dare to transgress, when they saw they could neither break the Laws, nor corrupt the Faith of Christianity, without being turn'd out of the Church, by such a Power as Christ hath set up for that Purpose, and with his Promise to make good it's Decrees. They must be very obstinate Sinners who could be content to lie under a Sentence which as effectually takes from them all Pretensions to Christian Happiness, as their Baptism entitl'd them to those Pretensions at first.

The chief Reason why Sinners are generally so little affected with the Horror of their Condition, is because they look upon their Punishment at the future Judgment, as a great distance off; and since they are within the Church, and enjoy the ordinary Means of Grace, they think they can repent in time. But now Christ, by instituting this Church Authority, has suited his Discipline to the Weakness and Frailty of our Nature; and they who are only to be affected with Things present, have a present Judgment to fear; which, tho' it is only the Judgment of Men, yet is the Judgment of such Men as are commission'd to pronounce it in Christ's Name,

Name, and with his Promise to ratify and confirm it. So that they have as much reason to look upon themselves as effectually cast out by God in that Sentence, as they were receiv'd into Covenant with God by Baptism; for there is the same Divine Authority to support them both.

As to those other *Effects* of spiritual Punishments in the other World, they are not the intended, but *accidental* Effects of such Punishments, which are brought upon Offenders by their own wicked Behaviour under them.

Thus the Salvation of Mankind is the primary *intended Effect* of Christianity; yet it may have such Effect upon some Men by their own Impiety in it, as to make it better for them if they had never heard of the Name of Christ. For Christianity may become so much a Punishment to some Persons in the other World, that their Condition may be less tolerable than that of *Sodom* and *Gomorrah*. But then this is not the intended Effect of Christianity, but an accidental Effect which such Persons bring upon themselves; who by their own ill Conduct turn a Mercy into a Judgment, and makes that which was intended to save them, the accidental Cause of their greater Ruin.

Thus it is with spiritual Punishments; they are the merciful Corrections of God intended to prevent our future Misery, but if disregarded,

garded, will certainly increase it. This will easily explain what is meant by the *Effects* of spiritual Punishments in the other World, or how *they are suspended till the Offender comes thither*. It is not the direct intended Effect of Church Punishments to encrease the Misery of Sinners, or damn them in the other World; no more than it is the direct intended Effect of Christianity to encrease People's Damnation: But as Christianity, if abus'd, will be the accidental Cause of their greater Damnation who so abuse it; so the Censures of the Church, when despis'd, will have this accidental Effect, as to encrease the Punishment of those who so despised them. This is the Nature of those Effects which spiritual Punishments will have upon the Impenitent in another World.

As for Instance, a Person who is turn'd out of the Church, may all this while be lusty and strong, and flourish in all the Advantages of this Life; but when he comes into the other World, he may then find that the spiritual Punishment was a sore Evil, that it is ratify'd by Christ, has encreas'd his Guilt, and will be Matter of Punishment for ever.

He will then find that the Censure of the Church has encreas'd his Guilt in these Respects.

First, As it was a *Judicial Sentence* pronounc'd by Christ's Authority, and therefore not to be despis'd or neglected without great Impiety;

Impiety; so that let the Sinner have been what he will before, when he continues in his Sins in Contempt of *this Tribunal* set up in Christ's Name, his Guilt is thereby exceedingly increas'd.

Secondly, As it is the *most powerful Means*, and the very utmost which God can do to reclaim, or even terrify Sinners from their Impiety, as it is the most awakening Call to Repentance, an Institution only less terrible than the last Judgment; those who are not affected with it, must be render'd more odious in the Sight of God, and made ripe for a severer Punishment.

These, my Lord, are the Effects of spiritual Punishments in the other World; it is thus that they alter the Condition of Offenders in the Sight of God in regard to his Favour. They are certainly under greater Displeasure, after they have despis'd the Censures of Church Authority, and have resisted an *Institution*, which is the last possible Means to recover them.

In former Times God has been pleas'd to send his *Prophets* to forwarn Sinners of their Destruction, as *Jonah* to the Men of *Nineveh*: But in the Christian Dispensation, he governs us by his ordinary Providence; and tho' he does not send express Messengers to recal Sinners, yet he has instituted a *standing Authority* in his Church, to censure Offenders, and give them up to Destruction in his Name,

Name, unless they immediately repent. And what can we think more dreadful than a *Sentence* thus pronounc'd against us by God's Authority, and with his Promise to confirm it?

Was there any thing more awakening or more dreadful in the Preaching of *Jonah*, than in this Declaration? *Jonah* could only preach and declare, he could execute nothing himself; it was his being sent in *God's Name*, which created all the Terror, and was the Motive to Repentance. Now tho' the Church can *only* censure and declare, yet since it is as truly commission'd to censure in *God's Name*, as *Jonah* was sent in *God's Name*, there is as much reason to dread the Consequences of neglecting the Church, as of not repenting at the Message or Preaching of any Prophet from God.

I must now beg leave here, my Lord, to lament an Assertion from the Hands of a *Christian and Protestant Bishop*; where you declare, that the *Excommunication* of the incestuous *Corinthian* neither added to God's Displeasure, nor would the want of it have at all diminish'd it. Neither if he had dy'd in an impenitent Condition, would that Sentence have had any Effect in the other World.

* *Answ. to Repr. P. 38*

This, my Lord, plainly supposes that there is neither *Authority* nor *Advantage* in Excommunication; for if there were, it is certain that our *Abuse* of it as an *Advantage*, and our Contempt of it as an *Authority*, must needs increase our Guilt, and consequently God's Displeasure. Yet your Lordship here teaches the World, that if the incestuous *Corinthian*, tho' justly censur'd, and that by an Apostle directing, and the whole Congregation joining, had dy'd impenitent, *that Sentence would have had no Effect in the other World.*

Let us therefore suppose that some great Patron of Christian Liberty had gone to the disconsolate *Corinthian*, sorrowing under the Sentence of the Church, and should endeavour to quiet him after this manner.

“ Why do you disquiet your self with vain
 “ Fears about the Censure of the Church,
 “ which neither hath nor can have any Effect
 “ upon your Condition as to the Favour of
 “ God. Let the Apostle and Church be as
 “ solemn as they please in the Denuntiation;
 “ let them in the Name of Christ deliver you
 “ over to *Satan*; yet take Courage, and fear
 “ nothing from all this; for you may de-
 “ pend upon it, that, after all, you are but
 “ just where you was, before this Sentence
 “ was pass'd. And if you die impenitent,
 “ you have no Effects of this Censure to fear
 “ in the other World.

Now

Now this is the Doctrine your Lordship has taught for the Consolation of those who are, or are likely to be under the Sentence of the Church; which if it be now sound Doctrine, it was as proper to be told the *Corinthian* then, as it is for your Lordship to teach it now. And if your Lordship had liv'd then, it would have been as proper to have told the *Corinthian*, as to tell us now; and you must have lain under the same Christian Necessity of delivering him from vain Fears, which now constrains you to set all at liberty from the like Apprehensions.

St. *Paul*, speaking of the Sentence pass'd upon the *Corinthian*, says, *Sufficient to such a Man, was this Punishment* *. Now, my Lord, if it have nothing of the Nature of a Punishment, if it has no Effect where it is inflicted, if the Person said to be punish'd can feel no Effect from it, what strange Language is this? Can that be call'd a Punishment, or a sufficient Punishment, which can in no degree be felt, which produces no Effects, or makes no Alteration in the Person where it falls?

Again St. *Paul* tells us, that he had amongst others which had corrupted the Faith, *delivered Hymeneus and Alexander to Satan, that they might learn not to blaspheme* †.

* 2 Cor. 2.

† 1 Tim. 1. 19.

Now if this Sentence can have no Effect, if it cannot signify any thing to them, if they are just in the same Condition after it, which they were before, why should it reach them not to blaspheme? Why should a Sentence which they had nothing to fear from make them any longer afraid to continue in their Errors? Here was therefore either a pious Fraud made use of by the Apostle to fright Men from their Heresies by something which was in itself vain and insignificant, or else your Lordship has mightily mistaken the Matter, in declaring that it is vain and insignificant. The Apostle plainly inflicts these Censures, as a Terror to Offenders, and to frighten them from continuing in their evil Courses; but if, as you say, Persons be just in the same Condition after this Sentence in which they were before, if it has no Effect upon them, tho' they are rightly censured, and yet die impenitent, which is what you expressly say of this *Corinthian*, then it is plain they are only pretended Terrors, and that when the Apostles use them as such, they must be charg'd with using them as a pious Fraud. And it must be own'd that your Lordship has very frankly made the Discovery.

But whoever has Piety enough to believe those first Ambassadors of Christ, will clear them from such a Charge, and rather think it possible that you may mistake in your
Philo-

Philosophy; than they in their Divinity.

To proceed; You declare that tho' the incessuous Corinthian had dy'd in an impenitent Condition, the Sentence of the Church would have had no Effect in the other World. By which you must mean, that it could not affect his Condition there, so as to increase his Punishment, and that because the Sentence did not add to God's Displeasure, which he incurs solely upon account of his own Behaviour, and not the Sentence of Men *. As thus, I suppose, your Lordship means, that if an Adulterer is censur'd by the Church, he is under God's Displeasure solely on account of his Adultery, and not more so, on account of the Sentence of the Church; which cannot make him more an Adulterer, or more guilty in the Sight of God. It is for this reason that Church Censures are so insignificant, so void of all Effect in the other World; because it is our Sin alone, and not the Sentence of Men, which loses us the Favour of God.

Let us therefore, my Lord, suppose that God himself had deliver'd this Sentence against the Corinthian which the Church did, your Lordship's Doctrine would have procur'd him the same Ease and Quiet, and taught him to be no more concern'd about it, than if it had been a mere Church Censure. For it is

as true in your Lordship's Sense, that the *Sentence* of God, did not add to his Displeasure against him, that he was not angry at him because of his *Sentence*, but upon account of the Offender's *Behaviour*. But, my Lord, will it therefore follow, that there is nothing to be dreaded in such a Sentence? Will it follow, that if the Person dies impenitent under it, that it will have no Effect in the other World? Would your Lordship go about, and preach Liberty to Persons under such a Sentence, and assure them that the Sentence itself could have no Effect, that they were but just where they were before it was pronounced? Would you think it proper to deliver Men from such Apprehensions, and persuade them that they are in no danger from the Sentence of God? And that because it is not his own Sentence, but their Behaviour which encreases his Displeasure.

This may perhaps appear a little too shocking to set up for an *Advocate* for the *Laitie* against the *Sentence* of God; but, my Lord, if you was to do so, you would have the same Argument to defend your self against any Effect in the *Divine Sentence*, which you now have against any Effect in the Sentence of the Church. It would be then as much to the Purpose to say, that God is not displeas'd with them, on the account of his own *Sentence*, but purely for their own *Behaviour*; as it is to tell Offenders, that it is not the
Sentence

Sentence of the Church, but their *Behaviour* which brings them under the Divine Displeasure.

I must here therefore, my Lord, beg leave to call this a *strict Demonstration*, that if the *Sentence* of the Church is not to be fear'd; if it hath no *Effect*, because it is not the *Sentence*, but our own *Behaviour* which alone procures us the Divine Displeasure; if this be true, it is *Demonstration*, that if God himself was to pronounce this Church *Sentence*, and turn Offenders out of Communion, that there would be *nothing to be fear'd from it*, that it could have *no Effect* in the other World; for God's Displeasure against them, would not be occasion'd by his own *Sentence*, but by their *Behaviour*. So that was the Discipline of the Church in God's own Hands, and were he with his own Voice to threaten Sinners, as the Church now doth, your Lordship would be as much oblig'd to comfort the *Laity* against any Apprehension of any *Effect* from the *Sentence* itself, as you are now to deliver them from the *Fear of Man's Judgment*.

Again; If the *Sentence* of the Church is not to be dreaded, if it can have *no Effect* in the other World, because we incur the Divine Displeasure solely on account of our own *Behaviour*; then it is certain that the *Sentence* of Christ himself at the last Day can have no *Effect* in the other World.

If

If therefore any unwary Divine should endeavour to Alarm his Congregation with the *Effects* of Christ's Sentence at the last Day; your Lordship has taught any one to reject the *Doctrine*, as greatly injurious to the Honour of God; and that such *Doctrine* was also impossible in Itself to be conceiv'd; he might presume *frivolously* to demonstrate.

A Sentence which makes not a Tittle of Alteration in the Condition of a Man, in the Eyes of God, with regard to his Favour or Displeasure, cannot be said to have any Effect in the other World †. But the Sentence of Christ at the last Day is of this sort.

Therefore the Sentence of Christ makes not a Tittle of Alteration in the Condition of a Man in the Eyes of God with regard to his Favour or Displeasure.

That the Sentence of Christ makes no Alteration in the Condition of a Man with regard to the Favour or Displeasure of God, is plain from hence; that Men incur the Divine Displeasure solely on account of their own Behaviour.

Thus, my Lord, it is demonstratively certain, that as you have argued against the Effects of the Church's Sentence in the other World, you have taught any one to argue against any Effect in the Sentence of Christ in the next World; and consequently it must

be as *unswary* Doctrine, to frighten People with the Effects of Christ's Sentence, as to terrify them with the Effects of the Sentence of the Church. And you have offered such an Argument for the utter Insignificancy of this Sentence, as would make it equally insignificant, and void of all Effect, tho' it was pronounc'd by God himself. So that as much as you often seem to expose it as the Sentence of *weak* and *fallible* Men, yet your Argument does not reject it as a *fallible* Sentence, but as it is a Sentence from having any Effect. So that if it was pronounc'd by God himself, it must be as much without Effect, and every Sentence which ever can be pronounc'd by God, must be without any Effect as to his Favour or Displeasure, because that is solely occasion'd by our own Behaviour. Therefore an *infallible* Sentence can no more have any Effect, than a *fallible* one, because it is our *Behaviour* alone which can affect us. This, my Lord, will be of great use to some People, who will be glad to find that they have no more Effects to fear from God's Sentence either in this World or the next, than your Lordship has from the Church.

Again; If there be *no Effect* in the Sentence of the Church in the other World, because our *Behaviour* alone incurs the Divine Displeasure, then *nothing* which God inflicts upon us here can have *any Effect* in the other World.

T

If

If therefore God's *Judgments* were visibly fallen upon some *Town* or *Country*, and an *unwary* Preacher should take occasion to excite them to a speedy Repentance, from the sad *Effects* such *Judgments* would have in the other World, if they had not their design'd Effects in this, and declare that if they dy'd impenitent under them in this World, they would feel *worse Effects* of them in the other World.

A Disciple of your Lordship's might thus reprove the Falseness and Cruelty of such Doctrine. "How can you terrify People with such vain Fears about God's *Judgments*? Is he provok'd against us by his own *Thunder* and *Lightning*? Do his own *Judgments* add any thing to his Displeasure against us? Can any thing but our own Sins and Behaviour create his Displeasure? Therefore we are certainly in the same Condition, as to that, which we were in before his *Judgments* fell upon us; and if we die impenitent under them, they can have *no Effect* in the other World. False then and greatly dishonourable to God is your Doctrine, which supposes any thing can have any Effect of that kind, but our own Behaviour. To alarm us therefore with the *Effects* of such *Judgments*, is to put false Fears into our Minds, and teach us to dread things which are *impossible*; for it is impossible that any thing but our own Behaviour

“ *havidur* should increase our Punishment. Now, my Lord, is it cruel and unwary Doctrine to awaken Sinners under God’s *Judgments* to Repentance, from a Sense of the *worse Effects* of those Judgments in the other World, if they do not bring them to Repentance in this? If it is not, I desire to know why it is not as reasonable to alarm People with the *Effects* of *spiritual Punishments*, if disregarded, as with the Effects of God’s Judgments, if they are neglected? What is there in the Nature of the Thing, why one Punishment may have Effect in the other World, and not the other? They are both *equally* God’s *Punishments*, intended for the *same* Ends.

When Persons are rightly turn’d out of the Church, and deny’d the ordinary Means of Grace, they are as truly under God’s *special Judgment*, as a Country which is oppress’d with *Famine* or *Pestilence*; the one is his *instituted, ordinary Judgment* to terrify Men from Iniquity; the other is his *extraordinary Judgment*, his miraculous Call to Repentance. It is therefore as sound a Christian Doctrine, to say, that if Persons die impenitent under God’s extraordinary Judgment, that such Judgment will have no Effect in the other World: as to say, that if the incestuous *Corinthian* had dy’d impenitent under the just Sentence of the Church, *i. e.* God’s *ordinary Judgment*, that such *Sentence* or *Judgment* would have

had no Effect in the other World. And consequently to endeavour to terrify Sinners with the Effects of God's *Judgments* in the other World, if they disregard them here, is as much condemn'd by your Lordship, as the Dean of *Chichester's* Doctrine concerning the *Effects* of spiritual Punishments in the next World.

Lastly; Our blessed Saviour told the Jews, that if he had not come, they had not had Sin; but now they have no Cloak for their Sin. Which plainly implies that his coming into the World alter'd their Condition as to the Favour of God, because it made them more guilty in his Sight than they were before he came. Yet your Lordship's Argument against the *Effects* of Church Punishments directly denies this Doctrine. For your Objection against any *Effects* in Church Punishments, is full as strong against any *Effects* in Christ's coming into the World. And if People may be more guilty in the Sight of God, after Christ is come, they may be more guilty after they have been censur'd by the Church, for the Reason is the same in both Cases. For there can be no Reason given, why Christ's coming should affect their Condition with regard to the Favour of God, but that he had a *Divine Mission* and was an *Authoritative Call* to Repentance; but this is equally true of *Excommunication*, that it is a *Divine Institution*, an *Authoritative Call* to Repentance;

tance; therefore they must either both be allow'd to *affect* People's *Condition* with regard to the *Favour* of God, or neither; for the Reason is *exactly* the same in both Cases.

If therefore a learned *Pharisee* seeing a relenting *Publican* touch'd with this Declaration of our Saviour's, should have reprov'd him after this manner.

" You need not be concern'd at this Person's *coming* into the World, for his *coming* does not encrease God's Displeasure against you, which can only be rais'd by your own *Behaviour*; it is solely on account of that, that you can be out of God's *Favour*. Sinners are out of God's Favour, if this Person had never *come*, and his coming does not add to God's Displeasure against them; neither if they die in an impenitent Condition after he is come, will his *coming* have any Effect in the other World, where their Condition will not be determin'd by his *coming*, but by their own *Behaviour*.

I should be glad, my Lord, to know what you could have said against such a Declaration, or how a Person who would have told the *incestuous Corinthian*, that if he dy'd impenitent under the *Censure* of the Church, that it would have no Effect in the other World, could have any thing to object to the *Pharisee*, who tells the *Publican*, if he dy'd impenitent after Christ's *coming*, that his *coming* will have *no Effect* in the other World.

The

The *Pharisee* has *exactly* the same Reason, to tell the *Publican*, that he was neither the more, nor the less, out of God's Favour for Christ's coming, than you have to tell the *Corinthian*, that he was neither the more, nor the less, out of God's Favour for what was done by the Church. For the Censure here was right and infallible, and pass'd in the Name and by the Authority of Christ; it was pass'd by an *Apostle*, and you affirm that Christ was in all that the *Apostles* did; therefore it may be truly said that Christ himself came to the *Corinthian* in this Sentence, it was his *Authority* and *Infallibility* which censur'd him; and yet you say that if he had dy'd impenitent under *this Censure*, he had been just where he was before, and it would have had *no Effect* in the other World.

Pray therefore, my Lord, let us know how any one can be more guilty for Christ's coming, or why it shall have any Effect in the other World upon those who die impenitent? A few Reasons against this *Pharisee*, would be so many Reasons against your Lordship's Doctrine. For Christ as truly comes to Christians in his *Institutions*, as he came to the *Jews* in *Person*; and it is as dangerous to disregard him in the one Appearance, as in the other.

This Account of Excommunication will, I hope, be thought a sufficient Answer to your Lordship's strict Demonstration, that it has no Effects

Effects in the other World, nor adds any thing to God's Displeasure. For from this it appears, that when you say, that *supposing no such Punishment inflicted upon a wicked Christian, he is under the Displeasure of Almighty God to an equal Degree, as he would be if it were inflicted* * : It is as false as to say that a *wicked Jew* was under the same Displeasure of God before Christ came as he was afterwards ; or that a Person impenitent under an *extraordinary Judgment*, is no more out of God's Favour afterwards, than he was before, or if God had never visited him. It is as false as to say, that if God himself was to pronounce the *Sentence* of the Church, that Persons under it would be just in the same Degree of Favour they were before, or that the Sentence of Christ at the last Day will have no Effect.

The other Part of your Demonstration proceeds thus ; Excommunication has no Effect, because *supposing it wrongfully inflicted upon a Christian, he is still equally in the Favour of God* †.

The whole of this Argument amounts to this, that a *right* Censure of the Church hath no Effect, because a *wrong* one hath not. I should think any one in a mighty want of Proof, who should say that the Excommunication of the *incestuous Corinthian* could

have no Effect, because the Excommunication of some virtuous Person will not have any Effect; yet this is your Lordship's Demonstration, that it can signify nothing when it is *right*, because it signifies nothing when it is *wrong*.

Is it an Argument, my Lord, that when a *Bullet* flies thro' a Man's Head it has no Effect upon him, because it will have no Effect if it *miss* him? Is it a Proof that *Motion* cannot produce *Heat*, because *Rest* cannot produce *Heat*?

If not, how comes it to be an Argument that a *right* Sentence hath no Effect, because a *wrong* one hath not the same Effect?

A *right* Sentence is as opposite to a *wrong* one, as *Motion* is to *Rest*; and it is as good Sense to say *Motion* has no such Effect, because *Rest* has no such Effect; as to say a *right* Sentence has no Effect, because a *wrong* one has not the same.

A *right* Sentence, is the only Excommunication, which Christ hath instituted, and to which alone this Effect belongs; but it is strange *Logick* to infer, that this *Institution* can't have such an Effect, because something which Christ hath not instituted, hath not the same Effect.

A *wrong* Sentence is as truly a *Breach* and *Transgression* of that *Excommunication* which Christ hath instituted, as *Adultery* is a *Breach* of the seventh Commandment; it is therefore

is absurd to say, that *Chastity* hath not *such* an Effect, because *Adultery* hath not the *same* Effect; as to affirm that a *right* Sentence hath not such an Effect, because a *Violation* of that right Sentence hath not the same Effect. Your Lordship's Argument is this, that the Sentence hath not *such* an Effect in *some* Circumstances, because it hath not the *same* Effect in *all* Circumstances: Which resolves itself into this Proposition, *That nothing can produce any particular Effect, unless it produce the same Effect in all Circumstances.*

Your Lordship might as well have call'd it a *Demonstration* against *all* Effects in the World, as against the Effects of spiritual Censures: For there is nothing in the World, no Powers either *Natural, Moral, or Political*, which produce their Effects but in some *suppos'd* right Circumstances; yet this Ecclesiastical Power is *demonstrated* away by your Lordship, because it does not produce the same Effect in *all* Circumstances.

Farther; If there is no Effect in a *right* Sentence of the Church, because there is no Effect in a *wrong* one; then it will follow, that there is no Effect in either of the Sacraments when *rightly* receiv'd, because they want such Effect in Persons who do not *rightly* receive them. It may as often happen that the Sacraments are administer'd in *wrong* Circumstances, and as void of that Effect for which they were intended, as any

wrong Sentence of the Church be pronounc'd; but does it therefore follow, that there is *no Effect* in the Sacraments, that they are empty and useless to those who receive them rightly, because they are so to those who receive them otherwise? Your Lordship must either affirm that the Sacraments have no Effect, or that the *Opus operatum* is always effectual; for if you say they have Effect, tho' not always, then it is certain that the *Sentence* of the Church may have Effect, tho' not *always*. Whether your Lordship will own the Popish Doctrine of the *Opus operatum*, or deny the Sacraments to be Means of Grace, that is, to have any Effect, I can't tell; but sure I am, if you do not hold one of these Doctrines, you must own the Sacraments to have *conditional* Effects in *supposed* Circumstances, which will sufficiently confute your own *strict Demonstration*, that Excommunication can have *no Effect*, because it has it not in *all* Circumstances.

Again; I presume it may very justly be said, that the Christian Revelation hath *some Effect* towards the Salvation of Mankind; but then it hath not this Effect *always* and *in all Cases*, it is only effectual upon *certain Conditions*. Now if Excommunication can have no Effect, because it is not effectual when it is wrongfully pronounc'd, then the Christian Revelation can have no Effect towards saving those who embrace it as they should, because it has no such Effect on those who

who embrace it otherwise. The Reason of the Thing is the same in both Cases, and any one may as justly set forth the Vanity and Insignificancy of the Christian Revelation, because it does not save all its Professors, as your Lordship exposes the Weakness and Vanity of spiritual Censures, because they do not absolutely, and in all Cases, throw People out of God's Favour.

I hope I have here said enough to vindicate the Authority and Effects of the spiritual Punishments of the Church against all your Lordship has advanced against them.

I shall make an Observation or two more upon this Head, and then proceed to the other Parts of your Answer.

You say, the *incestuous* Corinthian was never the more or the less in God's Favour for what was done by the Church *. This Doctrine I have already confuted, and shall now only set this Passage in another Light. Let us suppose that you had said, that *no Man is more in God's Favour for being rightly baptiz'd by the Church*. Now if a Person is not more in God's Favour after he is rightly baptiz'd by the Church than he was before, then it's certain, that there is no need of Baptism by the Church; for any thing is sufficiently prov'd needless or useless in Religion, if it neither procures nor loses the Favour of

* *Ans. to Repr.* p. 43.

God. This is undeniably certain, that if we are not more in the Favour of God for being duly baptiz'd by the Church, than if we were not baptiz'd at all, that then that Baptism is a *useless Trifle*.

Now this is the Doctrine which your Lordship has taught; for he that says the *incessuous Corinthian*, tho' justly turn'd out of the Church, *was neither the more or the less in God's Favour for what was done by the Church*; says likewise that he who is duly baptiz'd into Covenant with God by the Church, is never the more or the less in God's Favour for being duly baptiz'd by the Church. For if it be a mere Trifle, and altogether insignificant to us, as to the Favour of God, to be turn'd out of the Church, by such an Authority; it must be as *mere a Trifle* to be admitted into the Church by the same Authority. So that he who declares the one, plainly declares the other: For this is evidently plain, that if nothing be *lost* as to the Favour of God, by our being duly turn'd out of the Church, that then nothing is *got* as to the Favour of God, by our being duly admitted into the Church.

For if our being in the Church was any Step towards God's Favour, or render'd us more acceptable to him, those Degrees of Favour and Acceptance must be certainly lost, by our losing that which was the Cause of them.

He

He therefore who asserts it is a *Trifle* to be turn'd out of the Church, must also assert, that it is as fruitless and trifling a thing to be admitted into the Church. So that all your Lordship's Raillery and Contempt thrown upon *human Excommunications*, falls as directly upon *human Baptisms*; and makes them as truly fruitless Trifles without any Advantage, as it makes Excommunication a Trifle without any Punishment.

This therefore is the Sum of your new Religion, set up out of pure Tenderness to the Laity, to deliver them from the Weight and Burden of *Ordinances*; this is to be their Support against *human Excommunications*, *human Benedictions*, *human Baptisms*, &c. that whether before or after *Baptism*, whether before or after *Excommunication*, they are still the same Children of God.

Again, you say, If it be suppos'd (as it sometimes is upon this Subject) that a Person behaves himself under the most undeserv'd Censures, with any degree of Impatience, Pride, or Stubborness, and that this displeaseth Almighty God; it is plain that he incurs no part of that Displeasure, upon account of the Sentence of Men, but solely upon the account of his own Behaviour; it being his own Behaviour alone, and not the Sentence of Men, which has any such Effect.

Here,

Here, my Lord, your *Philosophy* is upon the stretch, and rather than a *Christian* Institution should have any Force or Effect, you have let it run such lengths, as to make even the Ten *Commandments* as mere Trifles as the *Sentence* of Men.

As for Instance; Suppose a Person should tell a Friend that he had a great liking to some of his Neighbour's Goods, but that the eighth *Commandment* made him afraid to take them from him; if his Friend were but a Master of your *Philosophy*, he might soon convince him of the Folly of such a Fear. He might tell him, that if it be suppos'd (as it sometimes is suppos'd in this Case) that by his manner of taking Goods from his Neighbour, that he displeaseth Almighty God; it is plain that he incurs no Part of that Displeasure upon account of the *Commandment*, but solely upon the Account of his own Behaviour; it being his own Behaviour alone, and not the *Commandment*, which has any such Effect. He might also assure him, that the *Commandment* itself cannot hurt him, that he is not more or less in God's Favour, for what that *Commandment* says, but purely for what he himself does.

I now, my Lord, freely submit it to the Judgment of common Sense, whether your profound *Philosophy* does not as truly make void and set aside the Force and Effect of the *Commandment*, as the Effect of Excommunication.

For

For it is plainly as reasonable to tell a *Thief*, that the eighth Commandment cannot hurt him; that if he steals, it is not the Commandment, but his own Behaviour alone, which will have any Effect; as to declare that an impenitent Offender is neither more or less in the Favour of God for what is done by the Church, because even supposing God to be angry at him for his Behaviour towards the Sentence of the Church; yet it is not the Sentence, but his own Behaviour, which causes the Divine Displeasure; therefore the Sentence, says your Lordship, is a Trifle without Effect. And therefore may it also be said that the eighth Commandment is a Trifle without Effect; for it is as true of the Commandment in this Sense, and your Lordship is as much oblig'd to say that it is our Behaviour against the Commandment, and not the Commandment itself, which will raise God's Displeasure; as to say it is our Behaviour under the Sentence, and not the Sentence itself, which brings God's Displeasure upon us; so that it is undeniably plain, that if for this reason the Sentence of the Church be a Trifle without any Effect, that for the same reason the Commandment must be equally a Trifle, and equally without any Effect.

And now, my Lord, need we not heed the Commandments, because it is not the Commandments themselves which will have any Effect upon us? Why then are we to be exhorted,

sorted, and breath'd up into a Contempt of the Sentence of the Church, because it is not the Sentence itself will have any Effect upon us? Is it safe to sin against the Authority of the Commandment, because it is not the Commandment itself which can punish us? If not, where is the Sense, or Reason, or Christianity of telling us, that we need not heed the Sentence of the Church, because the Sentence itself cannot punish us?

Suppose some High-Church-man had writ a Treatise against Stealing, and had carry'd the Matter so very far, as to talk of the fatal Effect which the eighth Commandment would have upon Offenders, when it should rise up in Judgment and condemn them.

Would your Lordship think your self oblig'd, in regard to the *Liberty* of those who want other People's *Goods*, to tell them that indeed they ought to take care to act with Sincerity in their acquiring the temporal Things of this Life, that they ought to consider with the utmost Impartiality the Nature of Property, and the Conditions of that *Original Contract*, which first settled the *Rights* and *Bounds* of it, and gave every Man a Right in such or such a Part of the Things of this Life; but that if they should through *Impatience* of Want, or *Pride*, or any other Passion or Prejudice, make too free with their Neighbour's Property, and so displease Almighty God; would you think your self oblig'd

oblig'd to tell them, that *the fatal Effects of the eighth Commandment*, and its pretended rising up in Judgment hereafter, is all *Sham and Banter*; and that however God may be displeas'd with them, yet that Commandment will have no Effect upon them? Would your Love of Liberty, your Concern for the Laity, engage you to give so much Comfort, and preach such smooth things to such a Class of People?

Thus much may be fairly affirm'd, that you might as well deliver such a sort of People from their Fear of the Commandment, as endeavour to persuade impenitent Offenders not to fear the Sentence of the Church. For as the Guilt of Stealing is aggravated by being contracted against the Authority of the eighth Commandment; so the Guilt of Impenitence is heightened, by a Continuance in it against that Authority in the Church; which is as truly founded by God to prevent the *Growth of Sin*, as the eighth Commandment was given by God to prevent *Stealing*. So that he who teaches Offenders to disregard this Sentence, which is authoriz'd by God to awaken and terrify them into Repentance, does the same as if he should teach Thieves to disregard the eighth Commandment, which was given by God to affright People from Stealing.

If it should be here objected that there is a very great difference betwixt the Duty we owe to

the eighth Commandment, and our Duty to the Sentence of the Church; because the Commandment is always right and the same, whereas the Church may err in its Sentence.

To this it may be answer'd, that granting all this, that the Church may sometimes err in its Sentence; yet if it is ever in the right, if it ever can be a fault, or dangerous for Sinners not to submit to, and be corrected by it, this will condemn your Doctrine, which sets it out constantly, and in all Circumstances, as a Dream and Trifle, and without any Effect.

Secondly; Here is no room left for you to plead the Uncertainty of the Church's Sentence, in regard to the Certainty of the Commandment; because you directly set forth your Doctrine in a Case (that of the incestuous *Corinthian*) where all was right and just, and yet declare that in that Case it was without any Effects; and that if the incestuous *Corinthian* had continued impenitent under it, and disregarded it as long as he had liv'd, it had signify'd no more to him than if it had never been pronounc'd. And in this Case, my Lord, and upon this Supposition, that the Authority judges and condemns such Sinners as it ought to do, it is as abominable to tell such that they have nothing to fear from the Judgment of the Church, as to tell a Thief that he has nothing to fear from the eighth Commandment. And I here challenge all the Reason

Reason which ever appear'd against the Doctrines of Christianity, to shew me, why it is not as agreeable to the Scripture to declare, that if a *Thief* lives and dies in his Sins of Stealing, that he has nothing to fear from the eighth Commandment; as to declare that an impenitent Offender, tho' *justly* censur'd by the Authority of the Church, has nothing to fear from such a Censure, tho' he lives and dies in the Contempt of it.

Thirdly and lastly; Tho' the Church may sometimes err in its Authority, and the Commandment is always right; yet your Doctrine makes it as reasonable to declare the Commandment without any Effect, as to declare the Sentence of the Church to be without any Effect. For you don't say that Excommunication is a *Trifle without any Effect*, because it is a Sentence which may sometimes be wrong; but because, tho' we should displease God under the Sentence of the Church, yet that Displeasure would not have been occasion'd by the Sentence, but by our *Behaviour alone*. And this Doctrine plainly makes all the Commandments as mere *Trifles* and *void of all Effect*, as it makes the Sentence of the Church so. For it is as true in your Sense, and you are as much oblig'd to say, that if we sin against the Commandments, and incur the Displeasure of God, that it is not the Commandments, but our Behaviour alone which causes it: And so the Command-

ments of God have no more to do with the Favour of God, but are as mere *Dreams* without any Effect, as the human Excommunications you have so much expos'd. This, my Lord, is a very compendious Confutation both of the *Law* and the *Gospel*; and is a good reason, why so many of those who have no regard for either, but think *Zeal* in Religion a Meanness of Spirit, are yet great *Zea-*
lots for your Lordship's Opinions.

Of Church-Authority, as it relates to external Communion.

YOUR Lordship says, *I know of no Church Authority to oblige Christians to external Communion, nor any thing to determine them but their own Consciences* *. But to shew your Desire to be inform'd, your Lordship frequently calls upon the Learned Committee to declare what the Authority of the Church is. It is something strange that you should have been so long writing down the Authority of the Church, and yet not know what is meant by Church Authority; that you should take so much pains to oppose (as you say) only

* *Ans. to Repr. p. 112.*

absolute Authority, and yet not know whether there be any else, or what Authority you have left in the Church. It is yet something stranger that a *Bishop* of the Church should be frightening the *Laity* from a kind of Church Authority which is not claim'd over them, and yet be at the same time pretendedly ignorant of what sort of *Church Authority* they are under. Here you have been preaching against that, which they are not concern'd with; but when you should tell them *what kind* of Authority they are concern'd with, you have not one word of Instruction; but call upon the *Committee* to declare whether there be any such thing as Church Authority which is not *absolute*. My Lord, if there be not, to what purpose have you so often taken *Refuge* in the word *Absolute*? Or where is the *Honesty* or *Reason* of saying you have not deny'd *all* Authority, but only that which is *absolute*, if you believe there is no Authority but what is *absolute*? If therefore your Lordship has made this Distinction with *any* degree of *Sincerity*; if you intended any thing more by it, than an artful playing with Words; it plainly lies at your Door to shew what Authority you have not touch'd; and that in opposing that which is *absolute*, you neither have, nor intended to oppose *all* Authority and Jurisdiction in Matters of Religion. But, instead of this, if the Learned *Committee* should explain

plain to your Lordship what that Authority is, which is not *absolute*; you only venture so far as to say, that if there is any such Authority, *you are, for ought that you have said, at liberty to declare for it* *. Mighty cautiously express'd, my Lord! Had a *Courtier*, who rather intends to *amuse* than *inform*, and talk *artfully* than *sincerely*, delivered himself in such inconclusive Terms, it had not been much Matter either of Wonder or Complaint. But for a *Bishop*, who makes *Sincerity* to be of more worth than all the Christian Religion; for this Bishop, in a Cause which he declares himself ready to die in; in such a Cause, as is of the last Consequence to us all, as *Men, Christians, and Protestants*; for this Bishop to say, *if there be such an Authority*, instead of declaring whether there is or not; and to say, *he is at liberty to declare for it*, instead of plainly saying whether he *ought or not*; however consistent it may be with Sincerity, I am sure it has too much the Appearance of the contrary.

For seeing you are charg'd with denying *all* Authority in the Church, if you consulted Plainness and Sincerity, if you regarded the Information of the *Vulgar*, and the Peace of the Church, which way could these Considerations lead you to defend your self; but either to shew that there was a real Autho-

rity in the Church, which you had not oppos'd; or else plainly to own that you had deny'd *all Authority*, because all Authority of every kind is to be deny'd? But instead of declaring your self openly and plainly for the sake of Truth, Peace, and Sincerity, you take Refuge in Words, and secure your self behind a Cloud of *Properly's* and *Absolutely's*, to the Disturbance of honest Minds, and to the Satisfaction of the Prophane.

Since your Lordship calls out so often to be told *what* that Authority is which obliges us to *external Communion*, I shall beg leave to offer these following Considerations upon this Head, and hope they will sufficiently both assert and explain that Church Authority or Obligation which we are all under to join in external Communion.

Your Lordship says; *I know of no Church Authority to oblige any Christians to external Communion; nor any thing to determine them, but their own Consciences* *. I shall therefore beg leave to observe to your Lordship what *Authority* there is to oblige *All* Christians to *external Communion*; and to shew, that they are no more left at liberty in this Matter, than they are at liberty to *steal* or *murder*.

I suppose it is not proper or true, to say, that you know of no Authority to oblige

any Christians, or any thing to keep them from the Practice of Stealing, but their own Consciences, because there is the expresse Authority of God against this Practice. Now if it would be improper and false to say this, because the Authority of God has so plainly appeared in it; I shall easily prove, that it is as false and improper to say, that we have *nothing but our Consciences to determine us* in the Case of *external* Communion, since the Authority of God is as expresse in obliging us to this *external Communion*, as in requiring us to be just and honest in all our Dealings.

I desire no more to be granted me here, than that it is necessary to be a Christian, and that we are call'd upon by the *Authority* of God to embrace this Religion as necessary to Salvation. This, my Lord, is the expresse Doctrine of the Scriptures; so that I hope I may presume upon it, as granted by your Lordship, that there is an Authority to oblige People to be Christians, and that this Authority makes it as necessary, that they should be Christians, as it is necessary to obey God, and conform to his Will.

First; If Christianity be a Method of Life necessary to Salvation, then are we necessarily oblig'd to external Communion; for we can no other way appear to be Christians either to our selves or others, but by this external Communion. A Person who lives in a *Cloyster*, may as well be taken for a *Field*
General,

General, as he who is not in *external* Communion, for a Christian. For the Christian Religion is a Method of Worship distinct from all others, in those Offices and Duties which constitute *external* Communion; so that if you are so far oblig'd to be a Christian, as to serve God differently from other People, you are oblig'd to *external* Communion, because that Service which distinguishes the Christian Worshipper from all other People, is such a Service as cannot be perform'd but in an *external* Communion in such and such Offices, *viz.* *Professions of Faith, joint Prayers,* and the Observance of the *Sacraments*. *External* Communion is only another word for the Profession of Christianity, because the several Duties and Obligations which concern any one as a Christian, and distinguish him from other People, are Duties which as necessarily imply *external* Communion, as walking implies Motion. Therefore to ask whether a Christian be oblig'd to *external* Communion, is to ask whether a Person who is oblig'd to walk, be oblig'd to move. The short is this; No Man can be a Christian, but by taking upon him the Profession of Christianity; the Profession of Christianity is nothing else but *external* Communion with Christians; therefore it is as necessary to be in *external* Communion, as to be a Christian.

I hope I need not prove to your Lordship, that there is an *Authority* to oblige People to
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the Profession of Christianity; intending here only to prove, that the same Authority obliges us to external Communion.

Had your Lordship therefore declar'd to the World that you know of no Authority to oblige People to be Christians, it had been as *innocent* and *true* a Declaration as this you have made concerning *external Communion*; there being plainly the same Authority obliging us to the one, as to the other. For, my Lord, what is imply'd in external Communion, but our communicating with our Fellow Christians in those Acts of Worship and Divine Service which Christianity requires of us? And what Marks or Tokens can we shew of our Christianity, but that we are of the Number of those who are baptiz'd into Christ's Church for the joint Worship of God in that particular Service which the Christian Religion has taught us? So that if we prove our selves Christians, we must prove our selves in this external Communion, because to be a Christian implies no more, than the being of the Number of those who visibly unite and join in such Acts and Offices of Divine Worship as are proper to Christians. If therefore there be *no Authority* to oblige us to external Communion; then no one is oblig'd to be a Christian.

Secondly; If there be *no Authority* to oblige, or *any thing* to determine Christians to *external Communion* but their own Consciences,

sciences, then it is plain, it is as lawful for all Christians to be their own *Priests*, and confine themselves to a private Worship separate from every Christian in the World, as to join in external Communion. For where there is no Authority or Obligation to determine our Practice, there the thing must needs be indifferent; and to do it or let it alone, must be *equally* lawful. If there was no Authority which oblig'd us to be baptiz'd, it would not only be *lawful* to let it alone, but *idle* to trouble our Heads about it. The same is true of this external Communion; if we are under no *Law* concerning it, it is no part of our *Duty* either to do it, or let it alone.

It cannot here be said, that tho' we are not oblig'd to external Communion with this or that Church, yet we ought to join with some particular Persons, and not worship God constantly by our selves, and perform no Offices with other People. For if we are oblig'd to communicate with any one Person in the World, we are to hold Communion with the whole Church of Christ. For we are not oblig'd to communicate with this or that particular Person on account of any *Civil* or *Natural* Relation, but as we are *Christians*, and from the *Common Nature* of our Christianity. Since therefore our Obligation to communicate with any particular Persons does not arise from any private *particular* Relation, but

from the *common Nature* of our Religion; this does equally oblige us to hold Communion with *all* Christians, as with any *particular* Christians, they being all equally related to us as Christians; and consequently it is as necessary to hold Communion with the external visible Church, as with any particular Christian. From this also it is plain, that it is as lawful to avoid Communion with every particular Christian in the World, as to refuse Communion with any sound Part of the Church on Earth.

I beg of your Lordship to produce but one Argument why any *two or three* should meet together for the Service of God, which will not equally prove it necessary that Christians should join in external Communion. May it all be laid aside, my Lord? Need there be no more of this *assembling* our selves together for performing of Duties, which we thought we could not perform separately?

I have shewn in my second Letter, that your Lordship cannot consistently with your Principles urge any Reasons to any *Dissenters* to come over to the Church of *England*; and here, my Lord, it will appear, that you have not one Argument against the *Absenters* from *all Publick Worship*. For it would be as odd and unreasonable in your Lordship to offer any Argument to such an *Absenter*, why he should join in some Publick Worship, after you have deny'd any Authority which obliges
to

us to external Communion, as it would be for an *Atheist* who had deny'd the Necessity of any Religion, to persuade a Man to be a *sincere Mahometan*.

If your Lordship should tell this *Absenter* from all Communions, that he ought to join with some Community or other in the Worship of God; might he not fairly ask your Lordship, how you came to tell the World that *you know of no Authority to oblige any Christians or any thing* to determine them to external Communion? Can any one be oblig'd to join in Divine Service, who is not oblig'd to *external Communion*? Could any one imagine that if he was not oblig'd to join in external Communion, that it was not lawful to stay at home? Could he think that when your Lordship was declaring against any Obligation to Church Communion, that you meant he ought to join himself with some of the Dissenters? Had your Lordship plainly declar'd that no Christian need read *any Book* in the World, could you consistently with your self offer any Arguments why he should read the *Bible*? Yet this is as consistent as to desire any Person to communicate with any Body of Christians, after you have plainly disown'd any Obligation to external Communion.

For whatever Arguments your Lordship can offer to an *Absenter* from all Publick Worship may be answer'd in this manner. " Either
" your

" your Arguments for my joining with any
 " Christians, are invented by your self, and
 " of your own making, or they are not; if
 " they are Fictions of your Lordships, and de-
 " stitute of any Foundation in the Will or Au-
 " thority of God, then they are vain and to
 " no Purpose; but that all such Arguments
 " are mere Fictions and Inventions of your
 " own, is plain from your Lordship's express
 " Declaration, that you knew of no *Autho-*
 " *rity or any thing* to oblige or determine
 " Christians to external Communion, so that
 " all the Arguments you can offer for my ex-
 " ternal Communion are declared by your self
 " to be such as are of *no Authority*, or have
 " *any thing* in them to *determine* me to ex-
 " ternal Communion.

O And indeed had your Lordship first decla-
 red that there was no such thing as *Figure* in
Bodies, and then pretended to prove that the
 World is *round*, it would be no more miracu-
 lous, than first to give out, that no Christians
 are obliged to external Communion, and af-
 terwards take upon you to persuade any one
 to join himself to some *Body* of Christians.
 Here therefore your Lordship has so preach'd
 up and advanced this Kingdom of Christ, that
 consistently with your self, you can't so much
 as require any one to be a visible Member of
 it, or offer the least Shadow of an Argument
 why an Absenter should rather go to some
 Church, than trust to his own Religion at
 home.

home. Your Lordship writ a *Treatise* some Years ago on the *Reasonableness* of *Conforming* to the *Church* of *England*. But pray, my Lord, where is the *Reasonableness* of conforming, if we are under no *Obligation* to conform? Where is the *Reasonableness* of doing that, which is not our *Duty* to do? Where can be the *Reasonableness* of going two or three *Miles* to Church for the sake of external Communion, if there be no *Authority*, or any thing to determine us to external Communion? Can it be *reasonable* to spend our Time and some part of our Wealth in making up such Meetings, as God has not required at our Hands?

Your Lordship must therefore either retract what you have said, and allow that there is an *Authority* to oblige us to external Communion, or acknowledge that no Christians are under any *Obligations* to serve God in any Communion, but may confine themselves to a private Religion, separate from every other Christian in the World. That is, that no one is *obliged* to worship God in the public Assembly, or join with any one else in the Service of God.

Thirdly; If there be no *Authority* to oblige us to external Communion, then it may well be question'd how your Lordship can answer for your joining in external Communion in the Church of *England*. Your Lordship knows that the Communion of the Church of
England

England gives great Offence to the *Papist* and *Protestant* Dissenters of all kinds; how then can your Lordship justify your doing that, which you need not do, which gives so much Scandal to so many *tender* Consciences?

Will your Lordship be of a Church, though it is this very Church Communion that is so very offensive? Your Lordship knows that the Animosities and Church Divisions amongst Christians is one of the most sore Evils under the Sun; that all the Party Heats and Controversies is concerning whom we are to communicate with, and in Defence of particular external Communion. Now, my Lord, what should that Christian do who is all *Sincerity*, who believes there is no *Obligation* to external Communion, and who sees that the *pretended* Necessity of it, causes all the Difference and Division amongst Christians? Can that *sincere* Person who believes and knows all this, keep at the *Head* of a particular Communion? Can he support so *unnecessary*, so *needless* an Evil? Can that *sincere* Person be a *Bishop* in that Communion, which stands distinguish'd from other external Communion, chiefly as it is *episcopal* Communion, when he allows there is no Necessity of being in Communion either with *Bishops* or *any body* else? Could that *Pope* be reckon'd *sincere* who should declare that he knew of no Authority, or any thing to determine him to exercise the *papal* Powers, could he be a sincere Christian,

if

if he yet continued to exercise them to the *Scandal* and *Offence* of so many Christian Countries? If he could, so might your Lordship for continuing at the Head of an external Communion, which divides and disturbs Christians, tho' you know of *no Authority* to *oblige* or *any thing* to *determine* you to this external Communion.

Surely your Lordship will have more Compassion at last for your *dissenting Brethren*, more Concern for the Peace of Christ's Kingdom, than to keep up such unnecessary Communion, and disturb so many weak Consciences by joining externally in the Church of *England*, when you know of *no Authority* or *any thing* to *oblige* you to join with any Body.

Suppose the Peace of *Great Britain* was miserably destroy'd by *Party* Rage and Dispute about the *Stars*. Would your Lordship head one *Party* of *Star-gazers* against another? Would you join your self to such a vain and useless Cause at the Expence of the publick Peace? Now, my Lord, if there be *nothing* to *oblige* us to *external Communion*, it is all a *Trifle*, and mere *Star-gazing*; and a Person who appears in the Cause and at the Head of this external Communion, can be no more a Friend to Christianity, by keeping up such an unnecessary Cause of Division, than he could be a good Subject, who should join in the needless idle Quarrels of *Star-gazing*
Z Party.

Party-men. In a word, if your Lordship knows of any thing that obliges you to continue in the Church of *England*, you ought not to have said that *you know of no Authority to oblige, or any thing to determine any Christian to external Communion*: But if you know of nothing that obliges you to continue in the Church of *England*, then you ought rather to leave it, than to bear a part in so needless a Community, and which gives so much Offence to all those who dislike the Terms of it.

Fourthly; If there be no Authority to oblige us to external Communion, how comes there to be such a Sin as *Schism*? How comes the *Schismatick*, or Divider of Communions, to be so frequently in the Scriptures ranked amongst the most guilty Offenders?

Can it be a Sin to be divided, unless we are under some Obligation to be united?

It has been always granted that *Schism* is the Separation of our selves from such a Communion of Christians as we *ought* to have held Communion with. Now if separate Worship from any Christians in the World be the Sin of *Schism*, then there must be some Law that obliges those *Schismaticks* to join with those Christians, from whom they separate, and consequently there is an Authority which obliges Christians to external Communion.

Your Lordship must either shew that *Schism* does not consist in refusing to communicate
with

with some Christians, or that tho' it be the damnable Sin of Schism to refuse Communion with some Christians, yet there is no Authority to oblige us to external Communion with any Christians; *i.e.* that though Schism be a Sin, yet it is the Transgression of no Law.

The Apostle says, *Mark those who cause Divisions contrary to the Traditions which ye have learn'd of me, and avoid them.* My Lord, what strange Language is this, if there is nothing to oblige us to external Communion? If there is no Obligation to be united, why must they be mark'd who cause Divisions? If there be no Authority that requires external Communion at our Hands, why must those Persons be avoided who prevent external Communion?

Either the Apostle or your Lordship must be mightily mistaken; the Apostle tells us that *Divisions* in the Church are contrary to the Doctrine which he had taught, and therefore there is the express Authority of the Apostle to oblige us to external Communion. But your Lordship says there is no Authority to oblige us to this Duty, therefore you must either maintain that the Apostle taught no such Doctrine, tho' he said he had, or that there is no Authority in his Doctrine to oblige us.

I suppose, my Lord, that the Apostle by *Divisions* here means *external visible Divisions*, because he bids them *mark* those who cause them, and *avoid* them; for *invisible*

internal Divisions can no more be *mark'd*, or invisible Schismatics *avoided*, than we can mark Peoples Thoughts, or lock out a *Spirit*. If therefore the Division here spoke of be external Division, then the Sin here condemn'd is a Breach of external Communion, and consequently we are here required by the Apostle to join in external Communion; unless we can suppose that the Apostle could condemn those who were *externally divided*, without meaning that they ought to be *externally united*.

Fifthly; If there be no Authority to oblige us to external Communion, then there is no *Authority* to oblige us to be baptiz'd. For Baptism is an external visible Ordinance of God, which as plainly implies external Communion with others, as any Contract in the World implies Correspondence with others. And any Person might as well be obliged to bargain and merchandize with others, without being obliged to be concerned with others, as be obliged to be baptiz'd, without being obliged to external Communion.

For as we cannot baptize our selves, this shews that the Christian Religion is not suited to the State of single independent Persons, but requires our external Communion to the Performance of its Obligations. And as we cannot be baptized by others, but by resigning up our selves to the Observance of new Laws, this plainly proves that the Person is baptized
into

into a State of Society and external Communion. That Baptism does not leave the baptized Person to a separate independent Worship, is very plain from the following Instances.

The Church of *England*, in the Office for Baptism, thus expresses her self: *We receive this Person into the Congregation of Christ's Flock, &c.* Again, *Seeing now—This Person is regenerated and grafted into the Body of Christ's Church, &c.* I should think it very plain, my Lord, to every Reader, that these Passages shew that Baptism necessarily implies external Communion, and puts it out of the Power of every baptiz'd Person to refuse external Communion, unless he will break through the Conditions of his Baptism. For can we be *received into the Congregation of Christ's Flock*, without being obliged to keep up this Congregation, or to perform any Duties or Offices consider'd as a Congregation or Flock? Can we in any Sense be consider'd as a Congregation or a Flock, but in our Communion in those Offices which shew us to be Christ's Flock? Can we be said to be grafted into the Body of Christ's Church, if we are at liberty never to meet as a Church, or act as a Church?

The Apostle says, *for by one Spirit we are all baptiz'd into one Body **. What can

more manifestly denote external Communion, than this Account of Baptism? Can we be baptiz'd into one Body, and not be oblig'd to act as a Body? Can we act as a Body, by running away from one another, and refusing to unite in that Service, into which we are baptiz'd? I suppose we are here to be consider'd as a *Christian Body*; but how a Number of People can be a Christian Body, who are not united in Christian Worship, is hard to conceive.

When therefore you declare that you know of *no Authority* to oblige Christians to external Communion, you desert the Doctrines of Christ, as plainly as if you said, that you know of no Authority which obliges People to be baptiz'd.

Sixthly; If there be no Authority to oblige, nor any thing to *determine* us to external Communion, then there is no Authority to oblige, nor any thing to determine us to communicate in the blessed *Sacrament* of the Body and Blood of Christ. For if there is any Law which obliges us to join externally in the Observance of this *Institution*, then it is out of all doubt, that we are oblig'd to external Communion. Now if you will say that there is no Law of God as to this Matter, then the thing itself must needs be indifferent, and *private Mass* must be allow'd to be as right and lawful, as a joint Communion in the Holy Sacrament. Either therefore you must

must defend *private Mass*, or shew some Authority against it; if you can produce any Authority against it, then you produce an Authority for external Communion, and contradict your other Declaration, where you give out, that you don't know of *any thing* to determine us to external Communion.

From all this it plainly appears what *kind* of Authority that is, which obliges us to external Communion; it is that *same* Authority which obliges us to be *baptiz'd*, to receive the *Communion*, to profess the *same* Faith, to worship God in the publick Assemblies, and to avoid the Sin of *Schism*; or, in a word, that *same* Authority which obliges us to be *Christians*.

For all the Offices of Christian Worship and Devotion which *constitute* external Communion, are every one *expressly* requir'd by God; and therefore *external Communion*, which consists only of these Offices, is *equally* requir'd by God.

And this Authority may be very justly call'd *Church Authority*, because it arises from the very Nature of the *Church*, because it is the *Institution* of the Church, from whence this Obligation to Communion ariseth. For Christ has instituted this Church in order to oblige Mankind to enter into it for the Salvation of their Souls: As the Church therefore is instituted for this End, the *Existence* of the Church lays an Obligation upon
all

all, who have any Opportunity, of entering into it; and this Obligation will last as long as the Church of Christ shall last. The short is this; God has instituted an *Order or Society* of People, for the *particular* manner of serving and worshipping him; this Society is not a *voluntary* one, which we may be Members of, or not, as we please; but it carries in its very *Nature* and *Institution* an Authority obliging us all, as we hope for Happiness, to be Members of it; we are oblig'd to be of the Church, because Christ has *instituted* the Church; therefore it is the *Institution* of the Church, which lays us under an Obligation of entering into it; and this, and no other, is that *Church Authority* which obliges all People to *external Communion*.

Farther; This may be very properly call'd Church Authority, because it was in the *Church*, or that *Order* of Men, which Christ had instituted, before the Scriptures were written.

When there was only this Order of Men, before the Writings of the *New Testament* were in being, there was then this Authority arising from that *instituted* Order of Men, which oblig'd others to enter into Communion with them; therefore this Authority which began with the Existence of the Church, and flow'd from the very *Nature* of the Church, may very justly be call'd *Church Authority*.

20 If it should be ask'd whether this Authority be *absolute*; I answer, it is just as *absolute*, as that Authority which obliges us to be baptiz'd. Our Saviour has told us, that *if we are not baptiz'd, we shall be damn'd*: Here therefore is an *Authority* for Baptism; the Scripture has not said whether this be so *absolutely* obliging, that there is no room in any Case for a Dispensation; therefore it is no Case which concerns us. Now the *Authority* which obliges us to *external Communion*, is just upon the *same Terms*; the thing is as plainly requir'd as *Baptism*; but whether in *any Cases* it will be dispens'd with, is what we have nothing to do with. If there be any *Sincerity*, any *Weakness*, any *Ignorance*, or the *Want* of any thing which will excuse those who refuse to be baptiz'd, those *same* Considerations may excuse the Refusal of *external Communion* with the Church.

21 This, my Lord, is the *Nature* of that *Church Authority*, which obliges to *external Communion*; it is that very *same* Authority which obliges us to the Profession of *Christianity*, or to enter into Covenant with God. For he who is in external Communion with the Church of Christ, is of the Church of Christ, or in Covenant with God; and he who is not in external Communion, is not of the Church of Christ, nor in Covenant with God; and consequently it is that *same* Authority which obliges us to be Christians,

or in Covenant with God, which obliges us to external Communion.

So that when you say, you know of no *Church Authority to oblige, or any thing to determine People to external Communion*, it is directly saying that you know of no Church Authority to oblige, or any thing to determine them to the *Profession of Christianity*, or to enter into *Covenant with God*.

If your Lordship should here say, that you only meant, you know of no *human Authority to oblige People to external Communion*, &c.

To this it may be answer'd, that you might as well have meant nothing at all by it, as have meant this. For,

First; Suppose the Question had been, whether there be any Authority, or what Authority it is, which obliges People to be baptiz'd; and that in order to settle this Point, you had here declar'd, that you know of no *Church Authority to oblige, or any thing to determine them to be baptiz'd, but their own Consciences*.

Could it be thought, my Lord, after this, that you had not deny'd *all Authority for Baptism*? Could it be suppos'd, that by this Declaration, you only meant to deny, that the Authority which obliges us to be baptiz'd, is *Human or Civil Authority*? Could any one who only meant thus much express himself in this manner?

Yet thus it is that you have express'd your self in the Dispute concerning our Obligations to external Communion, you *know of no Church Authority to oblige, or any thing to determine People to it*; which makes it equally absurd to suppose, that you only deny that our Obligation to external Communion arises from *any human or civil Authority*.

Secondly; If you only meant to deny an *human or civil Authority* in this Matter, how came you not to say so? How came you not to tell us what *Divine or Scripture Authority* there is to oblige us? Is it not as proper and as necessary in a Dispute about *this Authority*, to declare the true and right Authority, as to protest against the wrong Authority? But indeed nothing can be more trifling than to say, that you have only deny'd any *human or civil Authority* in this Matter.

For, my Lord, whoever imagin'd that our Obligations to profess Christianity, that is, to be Members of Christ's Church, could proceed from any human Authority? Human Authority may and ought to encourage us in the Practice of our Christian Duties; but that our Obligation to serve God as Christians, that is, in the external Communion of the Church, should arise from any human Authority, can be suppos'd by none, but those who imagine Christianity to be a Creature of the State.

Thirdly; You not only say that you know of no *Church Authority* to oblige, but also add these Words, *nor any thing to determine People to external Communion, but their own Consciences.*

Now, my Lord, if you only meant to deny a *human Authority* in this Matter; if you intended to own a *Divine Authority* to oblige us to external Communion; how come you to express your self thus contrary to your Meaning? For if you believe there is a *Scripture* or *Divine Authority* which obliges us to external Communion, surely this *Authority* is *something*, and has *some Right* to *determine* us to external Communion; yet you expressly say that you don't know of *any thing* to determine Christians to external Communion.

If it was ask'd whether Christians are oblig'd to *pray* for their *Enemies*, and you should answer, I don't know *any thing* to determine them to *pray* for their *Enemies*; would it not be *Nonsense*, and *Contradiction* after this Declaration, to suppose, that you acknowledge that the *Scriptures* require Christians to *pray* for their *Enemies*?

But to suppose, that you acknowledge a *Divine* or *Scripture Authority* which obliges to external Communion, after you have expressly declar'd that you don't know of *any thing* to determine us to external Communion, is *equally* contradictory.

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Lastly;

25 Lastly; You say you don't know of any
 thing to determine Christians to external
 Communion, but their own Consciences.
 Now this farther shews that you deny all
 Divine as well as Human Authority to de-
 termine us to external Communion. For if
 there was a Divine Law which requir'd this
 Practice, we are no more left solely to our
 own Consciences in this Practice, than if it
 was determin'd by an exprefs human Law.
 For, *Can it be said that the Jews had nothing
 but their own Consciences to determine them
 to abstain from Blood? Can it be said that
 Christians have nothing but their own Con-
 sciences to determine them to receive the
 Holy Sacrament?* If this cannot be said, be-
 cause there is a Divine Law in both these
 Cases; then it is as false and absurd to say,
 that there is nothing but our own Consci-
 ences to determine us to external Commu-
 nion, if there be a Divine Authority which
 requires this Practice. And consequently
 you have plainly deny'd all Divine or
 Scripture Authority for external Communion,
 when you say that you don't know of any
 thing to determine People to external Com-
 munion, but their own Consciences. The
 short is this; if you will say, that you own
 a Divine and Scripture Authority which ob-
 liges us to external Communion, and if you
 will allow this Authority to be something,
 then

then your Contradiction in this Matter is as palpable and gross as ever appeared in any Writings; for you have expressly said, that you don't know of *any thing* to determine us to external Communion: But if you own a Scripture Authority that obliges us to external Communion, then your Contradiction proceeds thus, that you do know of *something*, but you don't know of *any thing* to determine us to external Communion. If you will not assert both Parts of this Contradiction, then you must stand to that which you have asserted, *viz.* that you don't know of *any thing* to determine us to external Communion, which I have already shown, is the same thing as declaring, you know of no Authority, or *any thing* to determine People to profess Christianity, or enter into Covenant with God. But to proceed,

If you should say that you don't deny an Authority that obliges us to external Communion in general, but only an Authority that can oblige us to any particular external Communion.

To this I answer, that this is a groundless, false Distinction; for our Obligation to external Communion with the Church of Christ in general, and our Obligation to external Communion with this or that particular Church, is exactly one and the same Obligation.

For we are not obliged to join with this or that particular Church, for any private, parti-

cular

particular Reasons; but because we are obliged to be Christians, or of the Church of Christ. And as no sound part of Christ's Church, is more his Church than another sound part, so if we separate from any sound part we are as truly out of Christ's Church, as if we had separated from every part. And we can give no Reasons for separating from such a part, but such as will equally justify our separating from every part of Christ's Church; and consequently there can be no Reasons offer'd why we should be Christians, or of the Church of Christ, but will equally oblige us to enter into that particular part of Christ's Church which offers itself to us. For the whole Intent of entering into this or that *particular* Church, is only to be a Christian, or of the Church of Christ, and therefore it must be one and the same Authority which obliges us to be Christians, that obliges us also to be of any *particular* Church.

There is a *Scripture Authority* which obliges us to forgive our *Enemies*. Now it would be as *proper* to say, that though there is an Authority which obliges us to *forgive* our *Enemies* in *general*, yet that Authority does not oblige us to forgive our *particular* *Enemies*, as to say, that though we are obliged to be of the Church of Christ in *general*, yet we are not obliged to be of this or that *particular* part of Christ's Church.

For the Church of Christ in *general*, absolutely consists of these *particular Parts*, as our Enemies in *general*, consist of our *particular Enemies*.

So that, as it is *one* and the *same* Authority which obliges us to forgive our *Enemies* that obliges us to forgive our *particular Enemies*, so it is *one* and the *same* Authority that obliges us to be *Christians*, that obliges us also to communicate with that *particular* found part of Christ's Church where we live.

There is therefore no room for this Distinction, to suppose, that though we may be obliged to be of Christ's Church, yet we are not obliged to be of this or that *particular* found part of Christ's Church; it being fully as absurd as to suppose, that we may be obliged to be Christians, and yet not be obliged to be Christians.

When therefore you declare, that you know of no *Church Authority* to oblige, or *any thing* to determine us to *external Communion*, it will be to no purpose to say, that you don't mean *Communion* with the Church of Christ in *general*, but only with any *particular* part of Christ's Church; for I have shewn that this Distinction is *false*, and fully as *absurd*, as to imagine, that we may be obliged to obey Christ's Commands in *general*, but not be obliged to obey his *particular* Commands.

From

From what has been said upon this Subject, these following Propositions are plainly true:

First; That as our entering into any particular part of the Church, implies our entering into the Church of Christ, or in other Words, our embracing Christianity; it evidently follows, that the *same* Authority which requires us to embrace *Christianity*, requires us also to enter into that sound *part* of Christ's Church where we live.

Secondly; That this Authority does not arise from any *human* Laws, or the Power which any Men in what Station soever have over others, but is the Authority of God, who has instituted this Church, in order to oblige all Mankind to enter into it.

Thirdly; That this Authority from God, may be very properly call'd *Church Authority*, because God manifested this Authority to the World by the *Institution* of the Church, because it began with the Church; and flow'd from its very Nature; Mankind being therefore obliged to enter into this Church, because there was such a Church *instituted* by God.

Fourthly; That this Account does not in the least make it either *unjust* or *improper*, in our *spiritual* or *temporal* Governours, to make Laws for our Conformity to this or that part of Christ's Church; for though the Authority which makes it necessary that we

should enter into such a *part* of Christ's Church is from God, yet this no more excludes our Governours from requiring the *same thing* by their *Laws*, than they are excluded from requiring us to observe any *moral Duties*, because the *same moral Duties* are made necessary by the Authority of God. And as our Violation of any *moral Duties* that are commanded, both by Divine and Human Laws, receives an higher Aggravation, so the Guilt of opposing any sound part of Christ's Church is enhanc'd, by our breaking through the Laws both of God and Man.

Fifthly; From this Account of the Authority which obliges us to external Communion, it will be very easy to discover the *Weakness* and *Fallacy* of several of your Lordship's Arguments upon this Matter.

Thus when you say, *It is evident that there is no Choice of Judgment left to Christians, where there is a superior Authority to oblige them; — that in Italy, or Spain, or France, they are as much obliged by the Church Authority in Italy, Spain, or France, as Christians in England are obliged to a particular external Communion in England, by any human Authority as such in England.*

Now, my Lord, what could you have thought of less to the Purpose, than these Words thus put together? For does any one

Ans. to Repr. p. 115.

say,

say, that our Obligation to be of the Church of *England*, arises from any *human* Authority, *as such*, in *England*? No, my Lord, if *human* Authority should not only desert the Church, but make the severest Laws against it, yet we should be still under the same Necessity of communicating with it; because that Necessity is independent of *human* Laws, is founded upon the Authority of God, and constantly obliges in the *same Degree*, let the Laws of the *State* be what they will.

Granting therefore, my Lord, that the *human* Authority, *as such*, in *France* or *Spain*, obliges the People of those Kingdoms to conform to those Churches, as truly as the Laws of *England* oblige the People of *England* to conform to the Church of *England*. What follows? Does it follow that therefore the People of *France* or *Spain* are as truly obliged to Communion with the Church in those Kingdoms, as the People of *England* are obliged to Communion with the Church in *England*? No, this will by no means follow; for since we should hold the same Necessity of joining with the *Episcopal* Church in *England*, though all the human Laws in *England* should forbid us, since we allow only an *accidental* and *conditional* Authority in *human* Laws as they establish any particular Religion, it follows, that in *France* and *Spain*, &c. they ought to pay the *same* regard to *human* Laws, and no more continue in their Church

because it is *establiſh'd*, than we ought to leave our Church though it was *persecuted*. The ſhort is this:

The *Church Authority* which obliges us to external Communion with any *particular* part of Chriſt's Church, is that *ſame divine Authority* which calls upon us to be *baptiz'd*, and enter into *Covenant* with God.

Now if *human Laws*, whether of *Church* or *State*, ſtrike in with this Authority, then they oblige us, as they do in other Caſes, where they require us to do that, which the *Laws* of God required before; but if *human Laws*, whether of *Church* or *State*, require us to enter into *ſuch* a Communion, as hath not the *Authority* of Chriſt for it, or forbid our joining with *ſuch* a Communion as is a *true part* of Chriſt's Church, ſuch Laws are no more to be obſerv'd, than if they had eſtabliſh'd *Idolatry*, or forbid the Worſhip of the *true* God. For *human Laws* are not ſuppoſed to make it our *Duty* to enter into ſuch a Communion, but are apply'd as proper *means* to induce us to do that, which the *Laws* of God had made it our *Duty* to do before. And it is undeniably true, that tho' there ſhould be ever ſo many *human Laws* to command us to enter into any particular Communion, that we muſt not comply with ſuch Laws, unleſs it be in regard to *ſuch* a Communion, as it was our *Duty* to enter into, tho' no ſuch *human Laws* were in being.

So

So that *human* Laws create no *Necessity* of external Communion, any more than they create the *Necessity* of *praying* to God; but they may be apply'd as very *proper means* to induce People to perform the *Duty* of *external* Communion, and to perform the *Duty* of *Prayer* to God.

The Question therefore in any *Country* is not this, whether the Laws either of their *Church* or *State* require us to enter into *such* a Communion, but whether it be *such* a Communion, as it would be our *Duty* to enter into, were there no *human* Laws to enjoin it, whether it be a *part* of *Christ's Church*, which we are obliged to enter into on Pain of everlasting Damnation.

When therefore you say, if the People of *England* are obliged by an *human* Authority, as *such*, to enter into the Church of *England*, then the People of *France*, *Spain* and *Italy*, are as truly obliged by the *human* Authority there to enter into those particular Communion; you say exceedingly true, but to no more purpose, than if you had made the following Declaration.

If the People of *England* are oblig'd to enter into Communion with the Church of *England* by any *Military* Authority, as *such*; then the People of *France*, *Spain*, and *Italy*, are oblig'd to Communion with the Churches in *Spain*, *France*, and *Italy*, by the *Military* Authority, as *such*, in *Spain*, *France*, and *Italy*. This,

10 This, my Lord, is as much to the Purpose as what you have said; for our *Obligation* to enter into a particular Part of Christ's Church, is no more founded in any *human Laws, as such*, than in any *Military Authority, as such*; but is founded in the Will of God, who has instituted the Church on Earth, and made our Salvation depend upon our Entrance into it. This is the *Authority* which obliges, this is the *Necessity* which lies upon us, to enter into any Part of Christ's Church.

If therefore you would shew, that in *Spain, or France, &c.* they are under the *same Necessity* of being of the Church in those Kingdoms, which the People of *England* are of being Members of the *Episcopal Church in England*; you ought to shew that the *Establisht Church in Spain, or in France*, is as truly a *sound Part* of the Church of Christ, as the *Establisht Church in England* is a *sound Part* of the Church of Christ; and that the way of Worship *there*, is as certainly that *necessary Method* of Salvation which Christ has *instituted*, as the way of Worship in the Church of *England*, is that *necessary Method* of Salvation which Christ has *instituted*.

For this is the only *Authority or Necessity* which obliges us to enter into any Church in any Part of the World; namely, a *Necessity* of being Christians, by entering into that Church which Christ has *instituted*; so that

if this same Church be in *Spain*, and *France*, and *England*, then there is an *equal* Necessity of being of the Church in each Kingdom; but if the Church in *Spain* be not the Church which Christ has *instituted*, and the Church in *England* be that Church which Christ has *instituted*, then there is as great a Necessity of *refusing* to communicate with the Church in *Spain*, as of joining in Communion with the Church of *England*.

This therefore being the Nature of the *Authority* or *Necessity* which obliges to external Communion, nothing can be more trifling, than to argue from the *Necessity* of complying with the Church in *one* Kingdom, to a *Necessity* of complying with the Church in *all other* Kingdoms; unless you could *demonstrate*, that because the *Establish'd* Church in one Kingdom is the true Church of Christ, therefore the *Establish'd* Church in *every other* Kingdom is the true Church of Christ.

Yet your Lordship has spent a great many Pages in declaiming against any *Authority* or *Necessity* which can oblige People to communicate with the Church of *England*; because then there would be the *same* Necessity that the People of *Spain*, and *France*, and *Italy*, should communicate with the Church in those Kingdoms. But I hope the most ordinary Reader will be able to tell your Lordship, that there is no more *good Sense*, much less *Divinity*, in this way of instructing the
World,

World; than if you had said, there is no *Necessity* that the People of *England* should believe things which are *true*, because then the People of *Spain* will be under the *same Necessity* of believing things which are *false*; and again, that there is no *Necessity* that in *this Kingdom* we should comply with *good Laws*, because in *other Kingdoms* People will be under the *same Necessity* of complying with *wicked Laws*.

But to conclude this Point; I have here stated the Nature of that *Authority* or *Necessity* which obliges us to external Communion, that it does not arise from the *Laws* of any Men, whether in *Church* or *State*, but from the Will and Authority of Christ, who has instituted such external Communion, as a *necessary Method* of Salvation.

I have shewn also, that *human Laws*, tho' they, *as such*, do not create a *Necessity* of external Communion, yet they have a very proper *Significancy*, and are as useful in this Matter, as in any other Parts of our Duty.

Of

Of Sincerity and Private Judgment.

IF you should here say, that by denying the Necessity of external Communion to arise from *human* Laws, as *such*, I have resolved the Choice of a particular Communion into *private Judgment*.

To this I answer ;

First ; That by entering into any *particular Communion*, we are to understand the *same thing* as entering into the *Church of Christ*, or embracing the Religion which Christ has *instituted*.

Secondly ; That when Christ came into the World, People were left to their choice whether they would embrace Christianity.

Thirdly ; That Christianity is still upon the *same Terms* with Mankind, and it is still left to every one's private Judgment, whether he will comply with the Terms of Salvation.

Fourthly ; That this does not destroy the *Force* and *Obligations* of Authority, or make it without any Effect upon the Condition of Men. For it does by no means follow, that there is *no Authority*, or that there are *no Effects* to be fear'd from such Authority, be-

cause Men may disown it if they please. For to say there is *nothing* in Authority, that it is insignificant and without *any Effect* upon the Condition of Men, if they may use their *private Judgments*; is as *ridiculous* as to say, there is *nothing* in the Happiness of *Heaven*, or Torments of *Hell*; that they can have *no Effect* upon the Condition of Men, because Men may *judge* of these things as they please.

Fifthly; There is a Choice of Judgment left to us in every Part of our Duty;

Whether we will believe a God,

Whether we will worship him,

Whether we will believe in *Jesus Christ*,

Whether we will acknowledge a World to come,

Whether we will believe there is such a Place as *Hell*.

And now, my Lord, is there *no Authority* for these things, because we are not forc'd to believe them against our *Judgments*? Have those who refus'd to believe in *Christ*, nothing to fear from his *Authority*, because he appeal'd to their *Reason*, and left them to *determine* for themselves? Is there *no Authority* for the Torments of *Hell*, or nothing to be fear'd from that *Authority* by those who deny there is any such Place.

Now if there can be an *Authority* in these Matters, tho' the Use of *private Judgment* is allow'd in these *same* Matters, if this *Authority*

thority will condemn those who acted contrary to it; then it is certain that there may be an *Authority* or *Necessity* which obliges us to be of such a *particular* Religion, tho' the Exercise of our private Judgment is allow'd in the Choice of our Religion; and that we may have as much to fear from acting contrary to such *Authority*, tho' by following our own Opinions, as they have who act contrary to the Will of God in any other Respect, tho' by following their own Opinions.

So that an *Authority* or *Necessity* which obliges us to be of this or that *particular Communion*, that is, particular Religion, is as consistent with the Exercise of *private Judgment*, as the Necessity of believing a God, and worshipping him, is consistent with the Exercise of our *private Judgment*.

And if you will say, there is an end of all Authority, if Men may chuse one Communion before another; you must also say, that if Men might consider whether they should follow Christ, then there was an end of all Authority in Christ over them.

And again; If Men may reason and consider whether there be a God, or Providence, then there is an end of all Necessity of believing either a God, or Providence.

If they may *consider* whether the Scriptures are the *Word* of God, or any *particular* Doctrines be contain'd in Scripture, then there is an end of *all Necessity* of believing the

Scriptures to be the *Word* of God, or of believing any *particular* Doctrines to be contain'd in Scripture.

If they may consider and examine whether any *particular* Religion comes from God, then there is an end of *all Necessity* of receiving any *particular* Religion from God.

All this Reasoning is full as just, as to conclude that there is an *end of all Authority* to oblige People to any *particular* Communion, if they may consider the Excellency of one Communion above another, which is what you over and over declare.

Now, my Lord, let us suppose, that the Question was, whether it be *necessary* to believe the *Scriptures* to be the *Word* of God: Would it not become every honest Man not only to assert this *Necessity*, but to shew wherein it is founded, and explain to every one that *Authority* which calls upon us to receive the *Scriptures* as the *Word* of God, and which will rise up in *Judgment* against us, if neglected.

And what might we not justly think of him, who, instead of shewing the *Authority* or *Necessity* which obliges us to receive the *Scriptures* as the *Word* of God, should deliver himself in this manner?

“ You are Reasoning whether there be a-
 “ ny *Authority* or *Necessity* which obliges
 “ you to receive the *Scriptures* as the *Word*
 “ of God. Whereas your very Reasoning
 “ upon

“ upon this Matter, shews there is no Neces-
 “ sity or *Authority* to which you are obliged
 “ to submit. For since you are allow’d to
 “ reason and enquire whether this be neces-
 “ sary, it is certain, there’s an end of all Au-
 “ thority or Necessity to oblige you to re-
 “ ceive the *Scriptures as the Word* of God;
 “ and if you do but sincerely follow your
 “ own private Persuasions, you are entitled
 “ to the same Degrees of God’s Favour, whe-
 “ ther you receive the *Scriptures as his Word*
 “ or not.

Now, my Lord, thus it is that you have
 instructed the World in relation to the Au-
 thority which obliges us to *external Commu-
 nion*.

The Question is, whether there be any Au-
 thority which obliges us to any *particular
 external Communion*.

Now, my Lord, what has any one to do in
 this Dispute, but to shew whether Christ has
instituted external Communion, or not? For
 on this alone must the Necessity of it depend.
 And if it appears that external Communion
 be instituted by our Saviour as a Method of
 Salvation, then it will follow that we are un-
 der a *Necessity*, as we hope for Salvation, of
 being in that particular Method or Manner
 of external Communion, which Christ has in-
 stituted; so that unless it can be shewn that
 all *pretended* Christian Communions, are as
 truly that *Method*, or particular Communion
 which

which Christ has instituted, as any other Communion is; it must be as necessary to be in some *one particular* Communion, as 'tis necessary to obey Christ; and as dangerous to join in some other Communions, as 'tis dangerous to despise his Authority.

But now your Lordship, instead of considering what external Communion is *instituted*, and what *Necessity* arises from such *Institution*, or where we may find such external Communion, amongst the many *pretended* Christian Communions, has wholly pass'd over this Point, and determin'd the Question, by telling us, that since we are allow'd the Use of our Reason in the Choice of Religion, it matters not what *Authority* we oppose either of God or Man, and that there can be no *Necessity* of our being of any *particular* Communion, but where our private Judgment *sincerely* directs us.

Thus you say; *If the Excellency of one Communion above another may be regarded, then there is an end of all human Authority to oblige us to one particular external Communion* *. And to shew that you can as easily destroy all *Divine* Authority or Necessity of any *particular* Communion, or Religion, you tell us, that *our Title to God's Favour cannot depend upon our actual being or continuing in any particular Method, but upon*

* *Answ. to Repr. p. 115.*

*our real Sincerity**. So that here the *Sincerity* of *private Judgment* as effectually destroys all *divine Authority* and *Necessity* of any particular Communion or Religion, as it destroys that which is *human*; and we are render'd as *happy* and as *high* in the *Favour* of God for *breaking* his Laws, as if we had *observed* them.

For here it is proved that there is no *Necessity* of any particular Communion or Religion, not because there is none *instituted* by God, but because, whether instituted or not, our *sincere Persuasion* will equally justify us, whether it complies with or opposes such Institution.

But to proceed.

I shall now shew how this Doctrine of yours of *Sincerity* exposes all the *Terms* of Salvation as deliver'd in Scripture.

In the Scripture we find that *Baptism* is made a *Term* of Salvation; but if *Sincerity* without Baptism be as certain a *Title* to the Favour of God, as *Sincerity* with Baptism, then it is plain, that *not to be baptiz'd*, is as much a *Condition* or *Term* of Salvation, as *Baptism* is a *Term* of Salvation. For, if Baptism with Sincerity, was *more* a *Term* or *Condition* of God's Favour, than *no Baptism* with Sincerity, then it is certain that it is not *Sincerity* alone that procures the Favour of

* *Preserv.* p. 90.

God. And it is as certain, that if Sincerity alone procures us the Favour of God, then *Baptism* is no more a *Term* of Salvation, than the *Refusal of Baptism* is a *Term* of Salvation. So that this Doctrine makes *Baptism* and the *Refusal of Baptism* either equally *Terms*, or equally *no Terms* of Salvation; equally *advantageous*, or equally *insignificant*.

When therefore our Blessed Saviour says, that except we are *baptized* we cannot enter into the Kingdom of God*, and he that is not *baptized* shall be *damned*; according to this Doctrine of yours, we may also say just the contrary, that except we *refuse* Baptism we cannot enter into the Kingdom of God; and he that is *baptized* shall be *damned*.

This, my Lord, is very shocking; but I shall easily shew that these Assertions are as *proper* and as *just*, as the contrary Assertions, if your Doctrine of Sincerity be right.

For, since your Doctrine puts the sincere *Acceptance* and the sincere *Refusal* of Baptism upon the same Foot as to the *Favour* of God, there can be no more Danger in sincerely *refusing* Baptism, than in sincerely *accepting* of Baptism. Now if there is no more Danger in the *one* Practice than in the *other*, it must be plain to the most ordinary Understanding, that it is as *just* and *proper* to de-

* Joh. 3. 3.

clear *one* Practice dangerous as the *other*; that is, it must be as proper to say, he that is baptized shall be *damn'd*, as to say, he that is *not* baptized shall be *damn'd*.

Now I know your Lordship cannot, upon these Principles, *thew*, that is more dangerous to *refuse* Baptism sincerely, than to *receive* Baptism sincerely; and so long as this is granted, you must allow that it is as just to fix danger upon *Baptism it self*, as upon the *want* of Baptism. And consequently all your Reasonings upon this Subject are one continued Censure upon our Blessed Saviour's Doctrine in relation to Baptism, which according to your Notions, is only as *just* and *proper*, as the quite contrary would have been.

Again, our Saviour tells us, that *except we eat the Flesh of the Son of Man, and drink his Blood, we have no Life in us**.

Here we see the *eating* the *Flesh* and *drinking* the *Blood* of the *Son of Man* is an *instituted Term* of Salvation, and insisted upon by our Saviour; but if your Doctrine be true, we may as well declare the *contrary* to be a *Term* of Salvation, and say, *except we sincerely refuse to eat the Flesh and drink the Blood of the Son of Man, we have no Life in us*.

For, my Lord, if Sincerity in *refusing* to eat this *Flesh*, be the *same Title* to God's *Favour* that the *eating* of it with Sincerity is,

* Joh. 6.

it is plain, there is no more Advantage *in eating*, than in *not eating*; and consequently it is as well to say, that except we *forbear* eating the Flesh of the Son of Man we have no Life in us, as to say, that except we *eat* the Flesh of the Son of Man we have no Life in us, there being plainly from this Doctrine, no more Danger in *forbearing* to eat, than in *eating*; nor any more Necessity of eating, than of forbearing to eat, since both these Practices are *equally good and advantageous* with *Sincerity*, and *equally bad and insignificant* without it.

And now, my Lord, let the World judge, whether you could have thought of Doctrine more *contradictory* to the express Words of our Saviour, and all the *instituted Terms* of Salvation, than this of yours about Sincerity, which makes it no more *necessary* to *observe* the *instituted Terms* of Salvation, than to *break* them; and which also makes it as proper, to declare it as *dangerous* to *observe* such Institutions, as to *reject* them. This I have shewn particularly in Baptism, where your Doctrine makes it as proper to say, he that *is baptiz'd* shall be *damn'd*, as to say, that he who is *not baptiz'd* shall be *damn'd*; and in the same manner does it contradict and confound the Scriptures, and make the *contrary* to every *Institution* as *much* a Means of Salvation, as the *Institution* itself.

Your

Your Lordship has given us a *Demonstration*, as you call it, that your Doctrine of *Sincerity* and private *Persuasion* is right.

Thus you ask: *What is it that justify'd the Protestants——in setting up their own Bishops? Was it, that the Popish Doctrines were actually corrupt, or that the Protestants were persuaded in their own Consciences, that they were so? The latter without doubt.* And then comes your *Demonstration*, in this manner; *take away from them this Persuasion, and they are so far from being justified, that they are condemn'd for their Departure; give them this Persuasion again, they are condemn'd if they do not separate*.*

You want to be shewn the Fallacy in this *Demonstration*, which I hope I shall shew to your Satisfaction.

It is granted, that Corruption in Religion is no *Justification* of those who leave it, unless they are persuaded of that Corruption.

It is also granted, that they who are fully persuaded that a Religion is *sinful*, are oblig'd to separate from it, though it should not be *sinful*. But then it does by no means follow, that they who leave a *true* Religion, and they who leave a *false* Religion, through their particular Persuasions, are *equally* justifi-

* *Preser.* p. 85. *Ans. to Rep.* p. 103.

fied, or have an equal Title to the *same Degree* of God's Favour.

Here lies the *great Fallacy* in this Argument, that you use the same Word (*viz. justified*) in relation to both these People in the very *same Sense*; whereas if they are *justified*, (if this Word must be used) it is in a very different *Sense* and different *Measure*, and are not entitled to the *same Degree* of God's Favour. Now, a Fallacy in this Point destroys the whole Demonstration, for the Question wholly turns upon *this Point*, whether they who are sincere in a *true Religion*, and they who are sincere in a *false Religion*, are *equally* justified and entitled to the *same Degrees* of God's Favour.

This very Thing was objected to you by the learned Committee, who said, *that an erroneous Conscience was never, till now, allow'd wholly to justify Men in their Errors* *.

To which you have no better Answer to make than this, *That it must either justify them or not justify them. It must either wholly justify them, or not justify them at all* †.

My Lord, I suppose a Man is justify'd by his living *soberly, righteously and godly* in this present World. I ask therefore, does his

* Rep. p. 7. † *Answer to Rep. p. 95.*

living *soberly* justify him wholly, or does it not justify him *at all*? If it justifies him *wholly*, then there is no occasion of his living *righteously* and *godly*; if it does not justify him *at all*, then there is no need of his living *soberly*.

Your Answer to the *Committee* has just as much *Sense* or *Divinity* in it, as there is in this Argument.

Here I must desire, that it may be observ'd, that the Question is, not whether *Sincerity* in *any* Religion, does not recommend us to the Favour of God, but whether we are entitled to the *same Degrees* of God's Favour, whether we are sincere in a *true* or *false* way of Worship.

I shall therefore farther consider this Point.

First; If *true* and *right* Religion hath any thing in its own Nature to recommend us to God, then *Sincerity* in this *true* and *right* Religion must recommend us *more* to God, than *Sincerity* in a *false* and *wrong* Religion; because we have a Recommendation from our *Religion*, as well as from our *Sincerity* in it. For instance; if it be in *any Degree* in the World more acceptable to God, that we should follow *Christ*, than *Mahomet*, our *Sincerity* in following *Christ* must recommend us to just *so much* more of God's Favour, than our *Sincerity* in following *Mahomet*; as it is more acceptable to him that
we

we should follow one than the other. Now to say that *true* and *right* Religion has nothing in its own Nature to recommend us to God, is saying, that things *true* and *right* are no more acceptable to God, than things *false* and *wrong*; but as it would be Blasphemy to say this, so it is very little less, to say, that Sincerity in a *false* and *wrong* Religion is just the *same Justification* or *Recommendation* to the Favour of God, that Sincerity in the *true* and *right* Religion is.

Farther; The whole *End* and *Design* of Religion, is, to *recommend* us to the Favour of God. If therefore we can suppose a Religion *instituted* by God, which does no more, as *such*, recommend us to the Favour of God, than a Religion *invented* by Men or Devils, as *such*, recommends us to the Favour of God; then we must also suppose, that God has instituted a Religion which does not *at all* answer the general *End* and *Design* of Religion, *viz.* the *recommending* us to the Favour of God.

Unless therefore we will prophanely declare, that God has instituted a Religion, which, as *such*, does us no Service, nor any better promotes the general *End* of Religion, than any corrupt *Inventions* of Men, we must affirm, that Sincerity in his Religion will entitle us to greater Degrees of his Favour, than Sincerity in a Religion not from Him.

Secondly;

Secondly; If there be any *real Excellency* or *Goodness* in one Religion which is not in another, then it is certain, that *Sincerity* does not *equally* justify us in any Religion; and on the contrary, it is as certain, that if *Sincerity* in *any* Religion does entitle us to the *same Degrees* of God's Favour, then there is no such thing as any *real Excellency* or *Goodness* in one Religion, which is not in another.

When you was charg'd with destroying all Difference between Religions by this Account of Sincerity, you retreat to an Answer as weak as could possibly have been thought of. Thus you say; *What I said about private Persuasion relates to the Justification of the Man before God, and not to the Excellency of one Communion above another, which it leaves just as it found it* *.

Here, my Lord, you suppose that one Religion may very much exceed another Religion in *Goodness* and *Excellency*, and yet that this *Goodness* and *Excellency* has nothing to do with the *Justification* of Persons; for you say, you was not speaking of the *Excellency* of one Communion above another, but of what relates to the *Justification* of a Man, &c. which plainly shews that you don't allow the *Excellency* of Religion to have any thing to do with the *Justification* of Men; for if

* *Ans. to Repr. p. 113.*

you did, it must have been necessary to speak of the *Excellency* of one Religion above another, when you was speaking of what it is which *justifies* a Man before God.

Now, my Lord, to grant that there is an *Excellency* and *Goodness* in some Religion, and yet exclude this *excellent* and *good* Religion, from having any more in it to *justify* and *recommend* us to the Favour of God, than what is to be found in any other Religion less excellent; is just as *good Sense*, as to allow, that some Food is *much more* excellent and proper than other Food; and yet exclude this *most excellent proper* Food, from having any thing in it to preserve *Health* and *Strength*, more than in *any other* Food.

For the *Goodness* and *Excellency* of Religion, is as *truly* a *relative* Goodness and Excellency, as the Goodness and Excellency of Food is a *relative* Goodness and Excellency. And as that Food can only be said to be *better* than another Food, because it has a *better* Effect upon the Body than any other Food; so that Religion can only be said to be *better* than another, because it raises us higher in the Favour of God than any other Religion.

It is therefore most certain, that if any one Religion can be said to be *better* than another, it must be, because one Religion may be of more Advantage to us than another.

For

For as Religion in general is *good*, because it does us *good*, and brings us into Favour with God; so the *particular Excellency* and *Goodness* of any Religion, must consist in this, that it does us a *more particular Good*, and raises us to *higher Degrees* of God's Favour, than a *less excellent* Religion would have done.

So that when your Lordship talks of the *Excellency* of one Religion above another, as having nothing in it, *as such*, to recommend us to higher Degrees of God's Favour, or effect our *Justification*; it is fully as absurd, as to say, that tho' one kind of *Learning* may be more *excellent* than another kind of *Learning*, yet no Men are more *excellent* or *valuable* for having one kind of *Learning* than another.

For as no kind of Learning can be said to be *peculiarly* excellent, but because it gives some *peculiar Excellency* to those who are Masters of it; so no kind of Religion can be said to be *more excellent* than another, unless those who profess it, reap some *Advantage* from it, which is not to be had from a Religion *less excellent*.

From all this, it appears, first, that there can be no such thing, as any *Goodness* or *Excellency* in one Religion above another, but as it procures a *peculiar Good* and *Advantage* to those who profess it.

E e Secondly;

Secondly; That your Lordship can allow no other *Goodness* or *Excellency* in Religion, even from your own express Words; but what implies as great an Absurdity, as to allow of good *Food*, good *Learning*, or good *Advice*, which can do no body any good *at all*.

For since you expressly exclude the *Goodness* or *Excellency* of any Religion from having any part in recommending us to the Favour of God, and will only allow it to carry us so far, as Sincerity in a *worse* Religion will carry us; it is certain, that this good and excellent Religion, is just as good as *that*, which does us no good *at all*.

So that whether you will yet own that you have destroy'd all the difference betwixt Religions, or not, I can't tell; yet I imagine every one will see that you have only left such a *Goodness* in one Religion above another, as can do no body any good *at all*.

The short is this; If you will own there is no *Excellency* in one Religion above another, then you are guilty of making *Christianity* no better than *Mahometanism*; but if you will acknowledge a *Goodness* and *Excellency* in one Religion above another, and yet contend that it is *Sincerity alone*, which does us *any Good*, or recommends us to the Favour of God, in all Religions alike; this is as absurd, as to say, such a thing is *much better* for us than any other thing, and yet assert, that *any other* thing will do us *as much good* as that.

I have,

I have, I hope, sufficiently confuted your Doctrine of Sincerity, from the Nature of Religion. I shall now in a word or two examine it farther, by considering the Nature of *Private Persuasion*, which can do all these mighty things.

And, first, I deny that *Persuasion* was the *only* thing which justify'd the Protestants, or which recommends People to the Favour of God in the Choice of a Religion; and that, because if their *private Persuasion* was founded in *Pride, Prejudice, worldly Interest, or any thing*, but the *real Truth*, and the *Justice* of the Cause, that their *private Persuasion* did not *justify* them before God; nor had they, upon this Supposition, so good a Title to his Favour, as those who did not reform.

If you say, that Persons cannot be *sincere* in their Persuasions, who are influenc'd by *Pride, or Prejudice, or any false Motive*. To this I answer;

First; That according to your own *Principles*, that Man is to be esteem'd *sincere*, who *thinks* himself to be *sincere*. For, as it is a first *Principle* with you, that a Man is *justify'd* in point of Religion, not because he observes what in its own Nature is *true* and *right* Religion, but because he observes that which he *thinks* to be *true* and *right* Religion; so according to *this Principle* a Man is to be accounted *sincere*, not because

he acts up to *true* and *just* Principles of *Sincerity*, but because he *thinks* in his own Mind, that he does act up to such *just* and *true* Principles of *Sincerity*. So that, my Lord, *Sincerity* it seems is as truly a *private Persuasion*, as *Religion* is a *private Persuasion*; and therefore any one may as easily think himself *truly* sincere, and yet not have true *Sincerity*, as he may think himself in the *true Religion*, and yet not be in the *true Religion*.

Unless therefore you will maintain, that a Person who is mistaken in his *Sincerity*, and mistaken in his *Religion* too, who hath neither *true Religion*, or true *Sincerity*, hath as good a Title to the Favour of God, as he who is *truly* sincere, and in a *true Religion*, you must give up this *Cause* of *Sincerity*. For it is *demonstrable* from your own *Principles*, that any one may as often happen to be mistaken in his *Sincerity*, and take that for *Sincerity* which is not *Sincerity*, as he may be mistaken in his *Religion*, and take that for *Religion* which is not *Religion*.

And consequently it is as reasonable to talk of *sincere* Persons, who are influenc'd by *wrong Motives*, as to talk of Persons being *justified* in *Religion*, who live in a *false Religion*.

So that, my Lord, this is the Result of your Doctrine, that Persons neither *truly* sincere, nor in the *true Religion*, are yet entitl'd

pled to the *same Degrees* of God's Favour, with those who are *truly* sincere in the *true* Religion.

The short is this, according to a Maxim of your own, you are oblig'd to acknowledge that Man to be *sincere*, who *thinks* himself to be *sincere*; because you say a Man is to be esteem'd Religious, not because he practises *true* Religion, but because he *thinks* he practises *true* Religion; therefore you must say, that a Man is sincere, not because he is *truly* sincere, but because he *thinks* himself to be *sincere*.

It is also as *possible* and as *likely* for a Man to be mistaken in those things which constitute *true* Sincerity, as in those things which constitute *true* Religion.

And therefore if *this* Sincerity be the *only* and the *same* Title to God's Favour in any Religion, it follows, that Sincerity, tho' influenc'd by *false* Motives, and in a *false* way of Worship, is as acceptable to God, as a *sincere* Persuasion govern'd by *right* Motives in a *true* and *instituted* way of Worship.

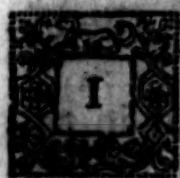
So that all the fine things which you have said of Sincerity, as implying in it all which is *rational*, and *excellent*, are come to nothing; and you are as strictly oblig'd to allow that Man to be *sincere* who mistakes the *Grounds* and *Principles* of *true* Sincerity, because he *thinks* himself to be sincere, as to allow that Person to be justify'd in his Religion,

gion, who mistakes the true Religion, because he thinks himself in the true Religion.

So that it is not *Sincerity* as it contains all that is *rational* and *excellent* which alone justifies, but as it may be an *idle, vain, whimsical* Persuasion, in which People think themselves in the right. This Persuasion, tho' founded in the Follies, Passions and Prejudices of human Nature, consecrates every Way of Worship, and makes the Man thus persuaded as acceptable to God; as he who through a right use of his Reason, serves God in that Method which he has *instituted*.

I shall end this Point with only this Observation, that however hearty a Friend you may be to the Christian Religion your self, this I dare say, that the heartiest *Enemy* it has, will thank you for thus *defending* it. And they who with all the Distinction betwixt Religions confounded, and maintain that we have nothing to hope or fear but from our *own Persuasions*, are the only Persons who can call you their *proper Defender*.

Of

Of the Reformation.

Proceed now in a Word or two to shew, that the *Necessity* of Communion with any *particular* Church, and the *Effects* of Excommunication are perfectly consistent with the Principles of the *Reformation*.

You say, *If there be a Church Authority to oblige People to external Communion*— I beg to know how can the *Reformation* itself be justified.—— For there was then an Order of Church-men, vested with all spiritual Authority—— there was therefore a Church Authority to oblige Christians, a Power of some over others. What was it therefore to which we owe this very Church of England*?

To this it may be answer'd,
First; That this Argument proceeds upon a false Supposition, namely, that it is the *Laws* of any Men, which obliges us to *external Communion*. Which I have already shewn to be as false, as to suppose that it is the *Laws* of any Men which oblige us to be *Christians*.

* *Answ. to Repr. p. 118.*

Secondly;

Secondly; That there may be a *real* and a *great* Authority which obliges us to *external Communion*; tho' this Authority be not founded in any *human Laws*, for there is as real and apparent an Authority for *Baptism*, and the *Supper* of the Lord; and other Parts of *external Communion*, as if they were the express Matter of any human Laws.

Thirdly; That the Laws of Men in this *Affair of Religion*, are of the same Obligation and Force that they are in other Matters. If they command Things indifferent, they are to be obey'd for the Authority of the Command; if they enjoin Things in their own Nature good, the Necessity of Obedience is greater; but if they command Things unlawful, we are not to comply, but obey God rather than Man.

Fourthly; The Question therefore at the *Reformation* was not whether the *Laws* of the *Pope* or the *Prince* were on the side of the Church of *Rome*, but whether that *Faith* and those *Institutions* which constitute the *Christian Religion* was with the *Reformers*, or with the *Papists*. For the Church Authority which obliged *them then*, and which obliges us now to *external Communion*, was not an Authority which obliged them to comply with any *number* of Bishops, or any *State Laws*, but to enter into Communion with that Bishop or Bishops who observed that way of Worship which Christ had instituted. The

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Necessity of being in external Communion, does not oblige us to be in Communion with the *Pope* or any *Number* of Bishops *as such*, whose Authority we may happen to be born under, but it obliges us to be in that Communion which is that *Way* or *Method* of Salvation which Christ has *instituted*.

So that though we should grant, that at the *Reformation* we broke through the *human* Laws of the *Church* which required us to continue in Communion with the Church of *Rome*, it will by no means follow that we broke through *that Authority* which obliges us to external Communion, because *that Authority* is not founded in any *human Laws*, but is the Authority of Christ, requiring us to observe all those things which constitute *external Communion*. For as it is the Authority of Christ which obliges us to be *Christians*, so that same Authority obliges us to enter into that Communion where the *Institutions* and Faith of Christ are preserved.

When therefore you say, *if Church Authority* (meaning human Laws) *be a sufficient Obligation upon them* to determine them, then *our Fore-fathers ought not in Conscience to have separated from the Church of Rome* *.

This, my Lord, is no more to the Purpose than if you had said, if the King of *France* has a Right to be obey'd all over *Europe*,

* P. 118.

then all over *Europe* they ought in Conscience to obey him.

For since it is neither pretended nor allow'd, that *human Laws* are a *sufficient Obligation* to external Communion, to argue from this Supposition is as foreign to the Purpose, as to suppose that the King of *France* was Governour of all *Europe*.

The next Step you take is also very extraordinary, where having rejected *human Authority* from being a *sufficient Obligation* to external Communion, you thus proceed, *but if Men are their own Judges by the Laws of God and of Christ in this Matter; if they have a Right to use their Judgment and be determin'd by it*—— then here is a *Justification* of the Reformation, and particularly of the *Protestant Church of England* *

The most *complaisant* Justification, my Lord, that could possibly have been thought of, because it as *peculiarly* justifies all the Enemies of the Church of *England*, of what kind soever, as it justifies the Protestant Church of *England*.

For your Argument proceeds thus; if there be no *human Authority* to which we are absolutely obliged to submit, but have a Right to use our own Judgments, then the *Reformation* is justified. Here we see the Doctrines of the reform'd Church are not taken into the

Question; she is not said to be justified, as being a *true Church*, or as preserving those *Orders and Institutions*, which constitute the true Church; but is justified, because Men may use their Reason, and not enter into any Communion which *human Laws* have happen'd to establish. Now if we of the Church of *England* are justified in the Choice of our Religion, because no *human Laws* have an absolute Power to oblige us to be of any particular Religion, then all People, whether *Papists* or *Protestants*, whether *Quakers*, *Ranters*, *Jews*, *Turks* and *Infidels*, are equally justified in the Choice of their *particular Ways* of Worship, because *human Laws* have not an absolute Power to oblige them to be of any particular Religion. So that tho' you call this a *Justification* of the Protestant Church of *England*, you might as justly have call'd it a *Justification* of *Quakers*, *Jews*, *Turks* and *Infidels*: For it is as truly a *Justification* of *every one* of them, as it is a *Justification* of the Church of *England*.

But to proceed.

How comes it, my Lord, that the *Reformation* is *justify'd*, because People may use their Reason, and are not under a Necessity from *human Laws* of being of this or that Church? Why must the *Reformation* be *right and just*, because *human Laws* are not sufficient to hinder a *Reformation*. Is there no *other Authority* that can make any particular

Religion necessary, because *human* Authority cannot? May it not be our *Duty* to be of *this* Communion, and a *Sin* to enter into another Communion, tho' *human* Laws as such cannot make the one a *Duty*, or the other a *Sin*? Does *Baptism*, the *Supper* of the Lord, and a *Belief* in *Jesus Christ*, cease to be necessary, because that *Necessity* does not arise from *human Laws*?

Now if Things may be *necessary* to Salvation, though they are not made so by *human* Authority, then it is no Justification of the *Reformation* to say, that the *Reformers* might use their Reason, and not chuse that Religion which *human* Laws commanded them to chuse; this will be no Justification, till it appears, that they chose that Religion which the *Authority* of God required them to chuse.

For it would be Nonsense to say People are justify'd for having such a sort of *Baptism*, because the *Necessity* of Baptism does not arise from *human Laws*. Yet this is as good *Sense*, as to say, such a People are justify'd in their Religion, because no Religion is made necessary by *human* Laws. For as they are only justify'd in Point of *Baptism*, who observe such Baptism, as the *Authority* of God has appointed, so are they only justify'd in their Religion, who enter into that Religion which the *Authority* of God has instituted.

But your Lordship has no sooner shewn that *human* Authority, as such, cannot oblige us to

to be of any *particular Religion*, but you presently congratulate your Readers upon an entire Freedom from all Authority in Religion, and without once mentioning that the Reformation is right and just, because of the *Orders, Doctrines or Institutions*, which it maintains; you say it is justify'd for *such a Reason*, as justifies in an *equal* Degree every Religion, and every Change of Religion in the World. You have so far justify'd it, as to shew that it is as well to be of it, as of any other Church; and as well to be of any other Church, as of it.

Who would not think, my Lord, that the *instituted Terms* of Salvation had something to do with the Justification of Christians? Yet you can justify People without any regard to them. Who would not think that a Religion is unjustifiable, if it is contrary to the Religion *instituted* by Christ? Yet your Lordship has justify'd *all Changes* in Religion, without any regard to the *Institutions* of Christ, solely for this Reason, because Men may use their own Judgment, and not submit to the Laws of Men, *as such*, in the Choice of Religion. As if because they are not to be altogether govern'd by the Commands of *Men* in the Choice of a Religion, neither are they to be determin'd by the Authority of God, or any more ty'd down to *his Institutions*, than to *human Laws*. Who would think

think that no *Change* in Religion is *dangerous*, because Religion is only instituted by God, and has his Authority to make it necessary? Yet your Lordship banishes all Danger from *every Change* of Religion, and pronounces the *same Safety* in every Opinion, because People are under no absolute human Authority.

It is very surprizing, after all this, to see your Lordship breaking out into *passionate Expressions* for the *Cause* of the *Reformation*, and so often *declaring* that it is for the sake of the Reformation that you have taken so much Pains, and with so much Pleasure, in your *late Writings*.

Now it seems your Adversaries have undermin'd the very Foundations of the reformed Church of *England*; and that in this Manner.

First; They justify the Church of *England*, by shewing that it maintains all those *Orders, Institutions* and *Doctrines*, which Christ has made necessary to Salvation; that it is a *true Church*, because it consists of all those Things which by the *Institution* of Christ constitute a *true Church*.

For this, your Lordship rebukes them as Enemies to the *Reformation*, as Friends to *Papery*; and declares, that the Protestants are not justify'd because they have chosen a *true* and *right Religion*, but because they *think*

think they have chosen a true and right Religion.

Again, your Adversaries insist upon the *Necessity* of entering into Communion with the Church of *England*, because it is a true Church of Christ; and declare those guilty of the heinous Sin of *Schism*, who separate from her Communion.

Here again you condemn them, as conspiring the Ruin of the *Reformation*, because if the *Dissenters* are not justify'd in their Separation from the Church of *England* by their *private Persuasion*, neither is the Church of *England* to be justify'd for its Separation from *Rome*. So that the Difference between your Lordship and your Adversaries in relation to the Reform'd Church of *England*, is this.

They support and recommend this Church, because it contains all the *necessary* Doctrines and Institutions of Christ, and consequently give it an Advantage over every other way of *Worship*, which is either *corrupted* or *defective* in these Doctrines and Institutions of Christ.

But you *support* and *recommend* it (pardon the Expressions) not from any thing which relates to it at all, but from *private Persuasion*; and consequently allow every Religion in the World to be as *just*, and *good*, and *safe*, if Men are but *so persuaded*.

They

They defend the Church of England, by shewing what it is, and by asserting the Truth of its Doctrine.

You have no Title to be mention'd amongst its *Defenders*; but as you may be call'd a *Defender* of *Quakers* and *Fanaticks*, *Jews* and *Turks*, and every Religion in the World, which any one *thinks* to be right.

To proceed; As a farther Defence of the Reformation, you ask, *How did the first Reformers behave themselves? Did they not think and speak of them (viz. Absolution and Excommunication) as having nothing to do with the Favour of God, as human Engines, and mere Outcries of human Terror? And did they mean by this to claim to themselves the Right of Absolution, which they had deny'd to others, because they were fallible and weak Men; or to assert a Power of Excommunication, so as to affect Men's eternal Salvation, to themselves in one Church, which they had disregarded and trampled upon in another? No: They treated all Excommunications as alike, and upon an equal foot; and could upon no other Account neglect and disregard them as they did, but because God had not given to any Man the Disposal of his Mercy or Anger.*

Ans. to Rep. p. 131, 133. of *ShoW*

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The Argument, my Lord, here proceeds thus :
 First ; That all Absolutions and Excommunications must have been esteem'd alike, and equally *insignificant* by our Reformers, because they were not terrify'd at the Excommunications of the Church of *Rome*, nor thought an Absolution from that Church necessary.

Secondly ; That the Reformers having thus disregarded *these Powers* in that Church, ought not to pretend that the same Powers have any more Effect when they exercise them in this Church.

To this it may be answer'd, that if we ought not to pretend to *any Effects* in *Absolution* or *Excommunication*, because we disregarded *those Powers* as exercis'd by the Church of *Rome* ; that then we ought not to pretend the Necessity of *any Faith*, because we disregarded the Faith of the *Romish* Church ; nor the Necessity of any *Sacraments*, nor the Necessity of the *Canonical Writings*, because we disregarded the Canonical Books of the Church of *Rome*. And it is as good Sense to cry out here, " Did they not treat their *Sacraments* as mere *Inventions* of Men ?
 " Did they mean by this to claim to themselves a Power to make *Sacraments necessary* in *one Church*, which Power they had trampled upon in *another* ? Did they deny the Necessity of *seven Sacraments there*, in order to assert the Necessity of *two Sacraments here* ? No : They treated
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“ all Sacraments as *alike*, and upon an *equal*
 “ *foot* with respect to God's Favour, and
 “ could upon no other Account neglect and
 “ disregard them as they did, but because
 “ God's Favour or Displeasure was no ways
 “ affected by any Sacraments.

Here let common Sense judge, whether
 this Argument of yours shewing the Unreason-
 ableness of pretending to any Significancy in
Excommunication, because we disregarded the
 Excommunication of the Church of Rome,
 does not prove it as unreasonable to insist up-
 on the *Necessity* of any Faith, or any Sacra-
 ments, or any Canonical Books, because we
 deny'd the Romish Creed, the Romish Sacra-
 ments, and Canon of Scripture?

For our Reformers no more intended to
 shew that Excommunication was a *Dream*
 and *Trifle*, because they disregarded the Ex-
 communication of the Church of Rome;
 than they intended to shew that all Sacra-
 ments, all Faith, and all Scripture, were
Dreams and *Trifles*, by their not owning ei-
 ther the Sacraments, or the Creed, or the
 Canon of the Church of Rome. And, my
 Lord, what a worthy Defender of *Christia-*
nity and the *Reformation* would he be, who
 should ask us what we mean by the *Necessity*
 of Sacraments, or Faith, or Scripture, since
 we have not allow'd the *Necessity* either of
 the Romish Sacraments, Faith, or Scripture?
 Yet such a *Defender* is your Lordship, who
 contends

contends that we ought to reject Excommunication as a *Trifle* and *Dream*, because we disregarded the Excommunication of the Church of *Rome*.

I have now gone as far in the Examination of your *Doctrines* as my present Design will allow me, and am apt to think that in this and my *former Letters*, I have gone so far, as to shew, that a few more *such Defences* of *Christianity* and the *Reformation*, as you have given us, would compleat their Ruin, as far as *human Writings* can compleat it.

And had you meant ever so much harm to *Christianity* and the *Reformation*, I believe no one who wishes their Confusion, would have thought you could have taken a better way to obtain that End, than by writing as you have lately written.

For he must be a very Bitter *Enemy* to them both, who would not think it sufficient, to set *Christianity* and *Mahometanism*, the *Reformation* and *Quakerism* upon the same foot.

And he must be very slow of Apprehension, who does not see that to be plainly done, by resolving all into *private Persuasion*, and making *Sincerity* in every Religion, whether *true* or *false*, the same Title to the same *Degrees* of God's Favour.

I shall not with your Lordship make any
Declarations about *my own Sincerity*; I am
content to leave that to God, and to let all
the World pass what Judgment they please a-
bout it.

I am Your Lordship's

Most Humble Servant,

William Law.



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POSTSCRIPT.



THE Learned Committee observ'd to your Lordship, that *an erroneous Conscience was never, till now, allow'd wholly to justify Men in their Errors.*

This Observation I have shewn to be *true and just*, as it implies, that tho' Sincerity in an *erroneous way* of Worship should in *some degree* or other recommend Men to the Favour or Mercy of God; yet it is not that *entire Recommendation* to his Favour, which is effected by our sincere Obedience in the *true way* of Salvation: That is, tho' it should justify them in *some degree*, yet it cannot justify them in *that degree*, in which they are justify'd, who sincerely serve God, in that true Religion which he himself has instituted.

Now our Justification, as it is effected by the Merits of Christ, is in *one and the same degree*; but as our Justification is effected by our own Behaviour, it is as capable of *different degrees*, as our Virtue and Holiness is capable of *different degrees*; and it is also necessary that our Justification be *more or less*, according as our Holiness is *more or less*.

Yet in answer to this Observation of the Learned Committee, you say, *it must either justify them, or not justify them; it must either justify them wholly, or not justify them at all.* This, my Lord, is as contrary to the Scripture, as it is to the Observation of the Committee. For our blessed Saviour, speaking of the *Publican*, says, *I tell you, this Man went down to his House justify'd, rather than the other* *.

Here, my Lord, is as plain a Declaration of *Degrees* in Justification, as can well be made, so far as Justification can be effected by our own Behaviour.

For, it is plain, the *Publican* was not *wholly* justify'd, because then there would be no need of his embracing Christianity; it is also plain, that he was justify'd *in part*, or else he could not be said to be justify'd *rather* than the *Pharisee*.

If therefore your Answer confutes the Observation of the Learned Committee, it must also confute this Passage of Scripture.

I shall only add one word in relation to another Point.

I have already shewn the Falseness and evil Tendency of your Argument against *Excommunication*, which you asserted to be a *Dream* and *Trifle* without any Effect, because it is our own Behaviour alone which can sig-

* Luke 18. 10, &c.

nify any thing to us with regard to the Favour of God. Now, my Lord, this *Philosophy* strikes at the very Vitals of the Christian Religion: For, if this Sentence can have no Effect, if it is a *Dream* and *Trifle*, because it is our *Behaviour alone* on which the Favour of God depends; then how shall we account for these Passages of Scripture, which attribute our *Justification* to the *Merits* and *Death* of Christ? As thus;

Jesus Christ, who gave himself for our Sins *;

In whom we have Redemption thro' his Blood †;

Being justify'd by his Blood, we shall be sav'd from Wrath ‡.

It is the constant, uniform Doctrine of Scripture, that our Reconciliation and Peace with God, our Justification and Sanctification before God, is owing to the *Merits* and *Death* of Christ. But if what you have said be true, that it is our *Behaviour alone*, which procures the Favour of God, then the *Blood* of Christ must be as truly without any Effect, as Excommunication is without any Effect.

For if the Favour of God depends entirely upon our *Behaviour alone*, then it can depend upon nothing else; and if it depend upon nothing else, then every thing else is equally trifling and without any Effect as to

* Gal. 1. 3.

† Eph. 1. 7.

‡ Rom. 5. 9.

that

that Purpose; and consequently every Pas-
sage in Scripture which denotes our *Accept-
ance with God by the Merits and Blood of
Christ*, is as much condemn'd by your Do-
ctrine, as the *Effects* of Excommunication
are condemn'd by it.

Whether your Lordship did not perceive
the *Inconsistency* of this Doctrine with that
Satisfaction and Redemption which the Scrip-
tures teach; or whether you *intentionally* in-
tended to oppose this Doctrine; is what I
shall leave to every one's own Judgment.
Thus much I shall only say, that as you have
here directly contradicted this first Principle of
the Christian Religion, if it is not what you in-
tended, I hope you will, for the sake of Chri-
stianity, venture to declare, that tho' you
have asserted, that it is our *Behaviour alone*,
yet it is not *our Behaviour alone*, but more
particularly the *Merits and Death of Christ*
which recommends us to the Favour of God.

which is our *Behaviour alone*, which
procure the *Acceptance* of Christ
of Christ *alone*. **F O R I N I**
as Excommunication is without any Effect.
For if it be so, then it can de-
pend upon nothing but upon the
on no other thing but upon the
entirely nothing but upon the

